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# A BUDDHIST STUDENTS' MANUAL



The Buddha Rupa in the Shrine of the Buddhist Society. Burmese lacquered wood. Presented to the Society in 1926 by Lady Blomfield. In 1931 a lacquered mahogany shrine was made for the Rupa by Mr. G. Koizumi, with lotus decorations in gold-leaf, the hinges and clasp in silver-gilt being wrought by Mrs. Christmas Humphreys.

# A BUDDHIST STUDENTS' MANUAL

*Edited by*

CHRISTMAS HUMPHREYS

President of the Buddhist Society

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1956

THE BUDDHIST SOCIETY,  
16 GORDON SQUARE, LONDON, W.C.1



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# A BUDDHIST STUDENTS' MANUAL

## PREFACE

THIS work has been compiled and published as a souvenir of the thirtieth anniversary of the foundation of the Buddhist Society. It consists for the most part of revised and enlarged editions of three works originally published by the Society separately and at different times, and all now out of print. These are (a) *The Development of Buddhism in England*, first published in 1937, (b) *A Brief Glossary of Buddhist Terms*, first published in 1931, and (c) *An Analysis of the Pali Canon*, first published in *Buddhism in England* in Vol. 3, and later off-printed as a pamphlet. All the ingredients of the book are the product of amateurs, although the Society is deeply grateful to the scholars who have revised and improved the various productions. The work is therefore not for the professional scholar, but, as its title indicates, for the Buddhist student who from time to time has need of its various contents and has not been able hitherto to find what is needed in one volume.

*The Development of Buddhism in England* was written for publication at Wesak, 1937, to mark the thirtieth anniversary of the founding of the original Buddhist Society of Great Britain and Ireland in November, 1907. I have thought it right to leave the original wording of the first edition, and to bring the work up to date by adding, in the same style, an account of the more noteworthy events from that day to this.

*A Brief Glossary of Buddhist Terms*, first published in October, 1931, with a paper back, and reprinted in 1937, was compiled by A. C. March. When a new edition was mooted a number of students assisted with corrections and additions, and the new work is nearly double the size of the old. It is advisable to forestall criticism of its contents by stressing



that it is devised for the amateur student of the Dhamma, and no attempt has been made to add terms for the sake of consistency. The sole criterion has been the needs, garnered from experience, of the average student who, meeting with a large number of strange terms, wants a Glossary in which he can gain some knowledge of their meaning. Where a term is met with in its Sanskrit and Pali forms the word more frequently found is given first. The criterion throughout, in brief, is actual user in preference to scholastic neatness. We are grateful to Dr. Edward Conze for his careful revision of such of the terms as come within his own range of study.

*An Analysis of the Pali Canon* was the work of Mr. A. C. March, founding Editor of *Buddhism in England*, through the pages of which the work passed in Vol. 3. In the original edition he expressed his indebtedness to Dr. E. J. Thomas's Appendix in *The Life of Buddha as Legend and History*, and to the Bibliography by Albert J. Edmunds in the J.P.T.S. in 1903. In the new edition we are deeply grateful to Miss Horner for a most careful revision of the original work, and for bringing its Bibliography up to date.

*The Analysis of the Mahayana Scriptures*, necessarily very difficult to complete, was primarily the work of Mr. R. E. W. Iggle, who prepared for me the necessary section for my *Pelican Buddhism*, but Dr. Edward Conze has very kindly entirely revised our joint efforts, and added a good deal of his own to make the work as far as possible complete.

The Note on *Sanskrit/Pali Variations* was compiled at my request by Mr. M. O'C. Walshe, who, like all who have assisted in the present volume, is a Member of the Council of the Buddhist Society.

The analysed *Bibliography* of books on Buddhism in English does not, of course, pretend to be complete. *The Buddhist Lodge Bibliography*, another remarkable work by A. C. March, itself contains over 2,000 items on the subject, and there are other such bibliographies extant. But in a *Students' Manual* it was thought right to give a short Biblio-

graphy which may at least be a guide in the labyrinth of this enormous subject.

*Pansil* is taken from the version published in my *Pelican Buddhism*, as translated by Miss I. B. Horner; the *Twelve Principles of Buddhism* are to be found in the same volume, and as separately published by the Society. They have now been translated into at least sixteen languages. The information about the Society is an invitation to the student to make use of its services, which have now been available for thirty years.

Finally, it should be made clear that, whereas the Society is deeply grateful for the time and skill of the various scholars mentioned, the responsibility for all errors of fact, arrangement and taste rests entirely upon the shoulders of

CHRISTMAS HUMPHREYS,  
*Editor.*

19th November, 1954



**THE DEVELOPMENT  
OF BUDDHISM IN ENGLAND**

A Brief History

By

**CHRISTMAS HUMPHREYS**

**PART ONE.** A slightly shortened version of the First Edition  
published by the Buddhist Lodge in 1937

**PART TWO.** Additional Matter covering the years 1937-1954



# PART ONE

## (Being the First Edition, 1937)

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*The Buddhist Review*. Buddhist Society of Great Britain and Ireland. 1909-22  
*The Buddhist Lodge Monthly Bulletin*. The Buddhist Lodge, T.S. 1925-6  
*Buddhism in England*. Buddhist Lodge, London. 1926-37  
*The British Buddhist*. British Maha Bodhi Society. 1926-34  
*The Buddhist Annual of Ceylon*. Bastian and Co. 1920-32  
*The Hawaiian Buddhist Annual*. International Buddhist Institute of Hawaii. 1930-2, 1934  
*The Wheel*. British Maha Bodhi Society. 1935-

#### B. MISCELLANEOUS

- Addresses and Papers on Buddhism, etc.* The Bhikkhu Silacara. Bastian, Colombo. 1929  
Wesak Meeting Invitation Cards. 1924-1937  
Printed Account of Ordination of Bhikkhu Ananda Metteya. 1902  
Various Contemporary Pamphlets

### 2. UNPUBLISHED

#### A. BOUND

- Minute Book of Buddhist Lodge, London. 1924-32

Visitors' Book of Buddhist Shrine, 78 Lancaster Gate.  
1925-6

Visitors' Books of Buddhist Lodge, London. 1926-37  
Author's Personal Diary (2 vols). 1924-46

## B. UNBOUND

*The Buddhist Movement in England* (1908-1916).  
Edward Greenly

*The British Maha Bodhi Society*. Notes by Daya  
Hewavitarne

*Letters* from Daya Hewavitarne, Mrs. Rhys Davids,  
Dr. W. A. de Silva, R. J. Jackson, Miss Balls,  
J. F. M'Kechie (the Bhikkhu Silacara), F.  
Fletcher (the Lama Dorje Prajnananda), Dr.  
Edward Greenly, Francis Payne, George Yoxon,  
Dr. Whitaker, Ronald Nixon, etc.

*Conversations* with Sir D. B. Jayatilaka, etc., etc.

## I. EARLY DAYS

THE earliest work in the Lodge\* Library which may fairly be called a book on Buddhism is Spence Hardy's *Eastern Monachism*, the Preface to which is dated May 1st, 1850. A knowledge of the existence of the Buddha had never died out in the West since the time when his Teaching filtered through to Greece via the overland trade routes of Persia, and numerous references to the Buddha in early writings are mentioned by Mrs. Rhys Davids in the first chapter of her *Manual of Buddhism*. We are here concerned, however, with the recent arrival in England of the Dhamma as a living Message of self-enlightenment, and the publications of even the nineteenth century are only of value to this History in that they provided the necessary soil in which the seed of the Teaching could germinate and flower. Deep gratitude, far deeper than is usually displayed, is due to those pioneers whose thankless and often unrewarded labours gave the West a knowledge of the Buddha Dhamma, which so many have relegated to museum libraries and so few have applied to daily life, but our present chronicle has only room for an outline of the history of their work.

Strange to say, Spence Hardy, whose 430 pages on the Buddhism of Ceylon were so enlightening to Western ignorance, was no friend of Buddhism. He rejoices in the prophecy that "it will soon be swept from its base by the power that alone is resistless, and in its stead will be erected the temple of the Lord, in which all the earth will worship the Father Everlasting", but then Hardy, like so many other writers on Buddhism, was a Christian missionary.

\* It will be seen that the first name of the Buddhist Society was the Buddhist Lodge.

## THE LIGHT OF ASIA

Meanwhile, the great work of translating into European languages the actual Scriptures of the Dhamma had been begun by Burnouf, and the publication of Hardy's *Manual of Buddhism* in 1860 inspired Fausbøll to begin his own translations from the Pali. Soon after, Max Müller began his *Sacred Books of the East*, and the work of translation was thus well in hand when the world-famous *Light of Asia*, by far the "best-seller" of all Buddhist books in the West, appeared in 1879. Composed, as Sir Edwin Arnold pointed out in the Preface to the first edition, "in the brief intervals of days without leisure", so that he found need to apologize for "the shortcomings of my too-hurried study", yet this poem, based on the *Lalita Vistara*, a composite Sanskrit work compiled, it may be, only in the fifth century A.D., was the first intimation to millions of Western readers of the existence of a religion to which, as he pointed out, "more than a third of mankind owe their moral and religious ideas." It is little exaggeration to say of this great work that it obtained for the Dhamma a hearing which half a century of scholarship could never have obtained, and the Buddhist Lodge, London, number not least among their possessions the armchair in which he wrote much of it. It may be that the immediate interest in Buddhism which this little book aroused did much to promote the sale of *Buddhism*, a book with which the S.P.C.K. invited Professor Rhys Davids to open their series of "Non-Christian Religious Systems" in the preceding year. Certainly both works have had an enormous sale, and both sell steadily to-day.

## THE PALI TEXT SOCIETY

By 1880 the work of the various translators already mentioned, together with Rockhill, Oldenberg, Samuel Beal, Childers, and a few more, had shown the need of some systematic attempt to place at any rate the Pali Canon in its entirety before the Western world. The Pali Text Society,

founded in 1881, was the creation of T. W. Rhys Davids, a name which Western Buddhists should never allow to die. While a magistrate in Ceylon he became interested in the local "Canon Law", the Vinaya, and began to study it deeply with the aid of a Bhikkhu. Though he never formally declared himself a Buddhist, being interested in all religions alike, he yet declared on one occasion that the Buddhist Way was an all-sufficient guide to life. Of the work of the Pali Text Society, of which Mrs. Rhys Davids has been President since her husband's death in 1923, there is little room to write here. Its early work was the printing in roman letters of the accumulated mass of Pali manuscript which various scholars had discovered but had made no attempt to present to the world at large. Rhys Davids appealed far and wide for funds "to assist in the important work of disintombing this ancient literature, now buried in MSS.," but it was left to the then King of Siam to make possible the publication of the first volume. Since then the whole of the Buddhist Pitakas have been produced in Pali form in roman characters, and by 1941 it is hoped that editions of the chief Commentaries will also have appeared. A Westerner who calls himself a Buddhist should remember that he learnt of the Dhamma solely through the work of such editors and translators, and for the happiness which such knowledge has brought him thanks to these pioneers is at all times due.

### MRS. RHYS DAVIDS

In 1900 Max Müller died, but not before he had completed the *Sacred Books of the East* series. Rhys Davids, Lord Chalmers, Mrs. Rhys Davids and F. L. Woodward between them carried on the similar series, known as the *Sacred Books of the Buddhists*, which Dr. Müller had begun before his death, and therein produced, besides the *Jatakamala*, the famous *Dialogues of the Buddha*. Meanwhile Mrs. Rhys Davids had entered the field of active scholarship. Her husband had encouraged her to specialize in Buddhist psychology and the

position of women in early Buddhism. In 1900 she accordingly brought out *A Buddhist Manual of Psychological Ethics*, being a translation from the Pali of the *Dhamma-Sangani*, in the Abhidhamma Pitaka, and by way of carrying out the second suggestion she prepared, in 1909, a translation of the *Psalms of the Sisters*. The suggested publisher having refused to undertake the responsibility, the Pali Text Society began its own *Translation Series*, and there it duly appeared, to be followed by *Psalms of the Brethren* in 1913.

As the years went by, and Mrs. Rhys Davids pursued her own studies in the Pali Scriptures, she found herself driven to conclusions which have met with fierce resistance in the world of Pali Buddhism, for they are as sweeping in their implications as they are heretical in form.

They first appeared in the supplementary chapters to her manual in the Quest Series known as *Buddhist Psychology* (1914, 1934), but in *Gotama the Man* (1926) we find their first developed exposition, and when she speaks of Pali Buddhism there are few sufficiently qualified to deny her premises, whether or not her deductions are approved. Whether or not she is right in believing that underneath the accretion of centuries there lies in the Buddhist Canon an older, truer and original Message, a more positive, dynamic challenge to become the More while moving towards the Most, these are matters for the individual to decide. It may be that Western Buddhism will be deeply influenced by her views, or a modified form of them, but none will deny that in order to refute them a scholarship as profound and arguments as apparently sound as hers must be forthcoming.

So much for the background of scholarship against which the protagonist of Buddhism as a religion for the West came onto the stage.

#### ANANDA METTEYA

Charles Henry Allan Bennett was born in London on December 8th, 1872, the son of an electrical engineer, and

educated as a child at Bath. The fact that for a time he took the surname MacGregor from a foster parent accounts for the fact that he is occasionally described as a Scot, but he was in fact a Londoner. Trained as an analytical chemist, he was a natural scientist, and it was almost inevitable that he should at an early age secede from the Church of Rome and declare himself, as was then the custom of such "unbelievers", an agnostic. In 1890, at the impressionable age of eighteen, he read the *Light of Asia*, and, like many before him and untold thousands since, found that a new world of spiritual adventure was opened before his eyes. He thereupon studied all available translations of the Buddhist Scriptures, and when, in 1898, "ill-health drove me from England to the East," he entered Ceylon as a self-converted Buddhist. There he studied the Dhamma deeply under a noted Thera, and made friends among the noted Buddhists of Ceylon. There, in 1901, he gave his first lecture on Buddhism, the *Four Noble Truths*, later published in pamphlet form.

About this time he made up his mind to lead a Buddhist Mission to England, and formed the view that such a Mission could only succeed if carried out by a representative of the Buddhist Sangha. He therefore decided to enter the Order, and in view of the limitations imposed on the Sangha in Ceylon, where ordination into one of the principal sects would automatically exclude him from free intercourse with those of other sects, he decided to enter the Burmese Order, where such restrictions did not prevail. He therefore sailed for Burma, first to Akyab in Arakan, to be ordained, and later to Rangoon, which he found a more favourable centre for carrying out his plans. He lost no time in making them known.

As he said, in the course of a long address delivered at his Ordination, "Herein lies the work that is before me, the Cause to which I have devoted and consecrated my life: to carry to the lands of the West the Law of Love and Truth declared by our Master, to establish in those countries the Sangha of his Priests". Note that even at this early stage he was emphatic on the need of planting in England a branch



of the parent Sangha, a belief shared twenty-three years later by the Anagarika Dharmapala when he came to this country on a Mission from Ceylon.

### HIS ORDINATION

In 1901 he was formally declared a *samanera*, the first step towards entering the Order, and on the Full Moon of May, 1902, which fell on May 21st, he entered, with great pomp and ceremony, the Burmese branch of the Buddhist Sangha, founded by the Buddha in India in the sixth century B.C. According to a contemporary record of the proceedings, he was given the name Ananda Maitriya, but later changed this latter name to the Pali form, Metteya. Even at this date his plans for the future were mature. He was already in touch with "eminent Buddhists in England, America and Germany," and announced his intention to "found an International Buddhist Society, to be known as the Buddhāsāna Samāgama—at first in these countries of the East, and later extending it to the West." The first meeting of the new Society was held on March 15th, 1903, when the Constitution and Rules were fixed, and officers elected. Ananda Metteya himself appears in the printed Prospectus as Secretary-General, with Dr. E. R. Rost, of whom more later, as Hon. Secretary. The list of Honorary Members is impressive. Sir Edwin Arnold heads the list, followed by Professor and Mrs. Rhys Davids, numerous other well-known Buddhist scholars, and distinguished Bhikkhus of Ceylon and Burma. The Society at once attracted considerable attention, three hundred persons attending a *Conversazione* held a few months later in Rangoon, while enthusiastic greetings were received from all over the world.

### THE MAGAZINE *Buddhism*

As officially published at the time, "the principal work of the Society is its Illustrated Quarterly Review, *Buddhism*, which is sent to all Members free post-paid, and is sold to the

General Public at three shillings a copy". The first issue appeared in September, 1903, and is, for size, production and quality of contents the most remarkable Buddhist publication in English which has yet appeared. This first issue contained two hundred pages of matter, beautifully printed, beginning with a specially written poem by Sir Edwin Arnold, and actually paid for itself. The effect of this and the remaining five issues of the Magazine was immense.

### J. F. M'KECHNIE

In the first issue was an article on Nibbana, written by Ananda Metteya, the Editor, which caught the attention in England of one J. F. M'Kechnie. "It seemed to me couched in a fine style of English and moderate, rational, clear and convincing in its argument. 'It hit me where I lived,' to use an expressive Americanism". J. F. M'Kechnie was then a young man who had been brought up in Scotland by a Scots uncle and aunt, the latter being of evangelical tendencies. But the *Christian Herald* failed to satisfy this independent mind, and when, having sampled various brands of Christianity, from the Plymouth Brethren to the Society of Friends, and having ranged through the whole field of comparative religion he chanced to read a copy of *Buddhism*, he was mentally ripe to answer an appeal for a sub-editor from England. A grand-uncle conveniently dying and making him heir enabled him to leave for Burma, where he arrived without delay in November, 1904.

Owing to the increasing ill-health of the Editor, and lack of sufficient assistance in the vast amount of writing involved, the magazine appeared somewhat fitfully, and the last to appear was published just before Ananda left for England in 1908. By then, however, J. F. M'Kechnie had himself entered the Order as the Bhikkhu Silacara, and it was in this guise that he lived and worked in Burma for many years to come. It is time, however, to return to England.

## R. J. JACKSON—ERNEST ROST—14 BURY STREET

In the summer of 1905 Mr. R. J. Jackson attended a meeting under the trees in Regent's Park at which a Cambridge Senior Wrangler spoke on Buddhism. Interested at once, Jackson made enquiries and was told to read the *Light of Asia*. The inevitable study followed, and some time later he made the acquaintance of Mr. J. R. Pain, an ex-soldier from Burma. Both began to speak at open-air meetings on their joint enthusiasm, and later they actually published a pamphlet giving the substance of these talks. They heard of Ananda Metteya's work in Burma and got in touch with him and Silacara. In 1907 they met Dr. Ernest Rost of the Indian Medical Service, then home on leave from Rangoon, where, as already stated, he was the Hon. Secretary of the new Society. Dr. Rost had brought over with him a large alabaster Buddha *rupa* and a quantity of books, and with the assistance of the other two opened a bookshop at 14 Bury Street, near the British Museum. The books were placed in the window to attract enquiries, and lectures were given in the little room at the back of the shop. Further lectures were organized in the parks, and a portable platform, painted bright orange and bearing the device, "The Word of the Glorious Buddhas is sure and everlasting," was the centre of a considerable audience.

## FRANCIS PAYNE

Some time in the autumn the shop, with its bright yellow front, attracted the attention of Mr. Francis Payne as he came out of the British Museum. He entered and demanded of J. R. Pain, whom he found in charge, "Why are you bringing this superstition to England?" Said Pain, "Don't be in such a hurry—read the books." "He showed me *Lotus Blossoms*, by Bhikkhu Silacara", wrote Payne years later, "and I had to conclude that Bhikkhu Silacara must be inspired, for he knows how to convert." Soon after, Francis Payne was himself giving lectures on the Dhamma, and later

played a valuable part in the development of Buddhism in England.

#### THE BUDDHIST SOCIETY OF GREAT BRITAIN AND IRELAND

The time was now ripe for the formation of a Society to prepare the way for the coming of Ananda Metteya. The choice of President was obvious, and Professor Rhys Davids, with some demur, accepted the offer, Professor Edmund T. Mills, F.R.S., agreeing to be Vice-President and Chairman, with Capt. J. E. Ellam as Hon. Secretary. Dr. Rost gave up his time to lecturing at meetings convened in private houses, and supporters quickly arrived. Among the first were Alexander Fisher, the noted sculptor, St. George Fox-Pitt, the Hon. Eric Collier, and Capt. Rolleston. Let me now quote from page one of the *Buddhist Review*, which appeared in January, 1909: "At a private house in Harley Street, London, on the evening of November 3rd, 1907, there was a gathering of some twenty-five persons, either Buddhists or interested in the study of Buddhism. The result of this meeting was that the persons then present formed themselves into the Buddhist Society of Great Britain and Ireland, and a Committee of five members was appointed. This Committee was charged with the duties of drawing up a provisional Prospectus, Constitution and Rules, and the convening of another and larger meeting".

#### FOUNDING MEETING

Invitations for this larger, public meeting were printed and sent to all interested. That sent to Dr. E. J. Mills has survived. It is sent from 14 Bury Street, described as "headquarters," and is dated 20/11/07. The invitation is to a "Meeting of Buddhists and those interested in the study of Buddhism, Pali and Sanskrit Literature to be held at the Cavendish Rooms in Mortimer Street, near the Middlesex Hospital, on Tuesday, the 26th November, at 4.45 p.m. Prof. T. W. Rhys Davids, LL.D., Ph.D., etc., will preside." Rhys Davids was

at this time living at Manchester University with his wife, but came to London to preside at this and other meetings, taking such part in the affairs of the Society as was possible for one living so far away. On this memorable occasion he read a paper to a very fully attended meeting, explaining the reasons for the Society's formation and its objects. Other speakers followed him, all setting forth their reasons for believing that England was ripe for a more systematic study of Buddhism. Then the proposed Constitution and Rules, modelled on those of the Rangoon Society, of which the London Society was officially a Branch, were read and approved, and a Council elected to control the Society's affairs.

#### THE MISSION FROM BURMA

In Burma preparations continued apace. At a meeting in December, which constituted the fifth Annual Convention of the International Buddhist Society, Ananda Metteya announced the formation of the English Branch, and put through a resolution transferring the work of the Society to England during the period of the Mission's work, which was limited to the months May to October, 1908. Then came the question of finance. Who was to pay the expenses of the Mission for the long double journey and their six months' stay in England? The answer came from a remarkable old lady, Mrs. M. M. Hla Oung, then Hon. Treasurer of the Society, who with her son, Mr. Ba Hla Oung, decided to accompany the Mission to England.

#### THE MISSION LANDS

These plans were sent ahead, and Dr. Rost, as the London agent of the Rangoon Society, took two small houses at Barnes to house the Mission, the second being necessary in order that the Bhikkhu could keep his stringent and, from the Western point of view, embarrassing Sangha Rules. All being ready, a deputation of members of the London Society,



ANANDA METTEYA. From a crayon drawing by Alexander Fisher, now in the Library of the Buddhist Society.



accompanied by an interested Press, went down to the London Docks, where, on April 23rd, 1908, they received the first Buddhist Mission to these shores of which history holds record.



## II. THE FIRST MISSION TO ENGLAND AND THE WORK OF THE FIRST BUDDHIST SOCIETY

THE Mission consisted of Ananda Metteya, Secretary-General of the International Buddhist Society of Rangoon, Mrs. Hla Oung, Hon. Treasurer, and her son and his wife. They were, of course, welcomed by Dr. Rost, the Hon. Secretary of the Society, whose spare work in preparation for the arrival of the Mission made much that followed possible. No sooner, however, had the Mission landed than the difficulties attendant on a member of the Sangha keeping his Bhikkhu vows in a Western city became embarrassingly apparent. He was not allowed to sleep in a house where a woman slept; hence the need for two houses at Barnes. His food could only be eaten at specified hours, with nothing later than noon. He slept on a bed on the floor, to avoid breaking the precept against "high and soft beds", and in every other way tried to preserve the ascetic dignity of his adopted life. The most awkward situations, however, arose not in the house but out of it. He was not allowed to handle money, so could never travel alone. But he wore at all times the bright yellow robes of the Sangha, and such a garb brought wondering crowds and ribald comment from costermongers and small boys. It was therefore arranged that he should be taken to and from meetings in a cab. But the Vinaya rules, framed in days when to ride behind a horse spelt lordly pomp and circumstance, forbade such a method of locomotion, and had not motor cars begun to invade the streets it is difficult to see what the harassed lay supporters would have devised.

All this seems ludicrous in the extreme, and yet when a Sinhalese Bhikkhu, belonging to the Mission which came to England just twenty years later, was seen to walk out for a stroll in Western "mufti" there were serious head-shakings in

Ceylon, and murmurs that the greatness of the Sangha was no more.

Those who stared at Ananda at this time had good reason to stare. He was then thirty-six years of age, tall, slim, graceful and dignified. The deep-set eyes and somewhat ascetic features, surmounted by the shaven head, made a great impression on all who met him, and all who remember him speak of his pleasing voice and beautiful enunciation. It seems that his conversation was always interesting ; in his lighter moments he showed a delightful sense of humour, while his deep comprehension of the Dhamma, his fund of analogy from contemporary science, and power and range of thought combined to form a most exceptional personality. One writer describes him as having "a perfectly mathematical mind, being one of the most scientific beings I have ever met, yet he, of all people, was the most religious man I have ever met". Unfortunately, he was already a sick man. As J. F. M'Kechie said at the meeting called to commemorate the tenth anniversary of his death, "Mr. Bennett was a man who knew what suffering was, both physical and mental, and his chronic ill-health was the result of privations endured in early life. At eighteen he was chronically asthmatic . . ." This weakness dogged him all his life, and its attacks were terrible to see. At an early age he was given heroin to relieve the intensity of these spasms, and this drug was destined to mar the greatness and all but kill the mind and body of a man who, but for it, might have become the St. Augustine of the Dhamma, yet because of it made but little impression on his day. To be given a drug to relieve an attack makes the sufferer want a supply to use on himself the next time an attack seems imminent. From this it is but a short step to regular indulgence, in an attempt to prevent attacks arriving at all. Thus is the addict all too easily born, but none who has witnessed a really acute attack of this type of asthma will frown on the man who uses all means available to remain immune. Nowadays science has other remedies to offer, and can effect a cure, but Ananda Metteya must be judged, by those

unkind enough to judge, by the medical knowledge of that day.

### THE WORK OF THE MISSION

When his asthma was not troubling him his output of work was immense. Partly by correspondence and partly by constant interviews he collected a body of scholars about the Mission who were enthusiastic supporters of its work. True to his promise made before leaving Rangoon, he formally admitted into the fold of Buddhism all who wished to be received, and Francis Payne, with his wife and children, claim to be the first so admitted, retaining the certificates given them by the Bhikkhu to this day. Besides correspondence and interviews the leader of the Mission gave lectures, both at the shop and elsewhere. Accounts of the latter vary. Dr. Rost recalls a lecture in a Congregational Hall in Clapham, filled with working men, where he held his audience with the greatest ease. Dr. Edward Greenly, who entered the movement in the last days of the Mission, gives a different rendering. He attended a meeting at the Holborn Restaurant, and though prepared by two years' study of the Dhamma was unimpressed. To quote his own words: "Certainly the Mission was a unique opportunity. So strange a figure as a Buddhist monk in a yellow robe, tall, graceful and dignified, and with features on which commanding intellect was written; such an one, if gifted with the burning lips of Chrysostom or Knox, might well have stirred cultured London to its depths. But Nature, when enriching him with so many gifts, man of science, thinker, writer, not to mention the originality, daring and leadership which could conceive such an enterprise, had fatally omitted the essential gift of eloquence". He adds, moreover, that he lacked the gift of gauging his audience, and would select an abstruse subject for a class of beginners, while his style was too involved. "Worst of all he *read* his addresses. We sat almost in the front row, close to him, and do not remember that he ever lifted his eyes from his paper." As against this, it is pointed out that the Bhikkhu

would answer questions at the close of a meeting, clearly and fluently. It is therefore all the more regrettable that he never learnt to speak from notes alone in his actual address.

### THE MISSION RETURNS

All too quickly the time allotted to the Mission to England wore to its close, and Ananda Metteya sailed for Rangoon from Liverpool with Dr. Rost on October 2nd, 1908. At an interview given to a Rangoon paper on his arrival the following month, "the Bhikkhu expressed himself highly gratified with the work that had been done." Gratified perhaps, for much had been done—satisfied, no. His health had suffered, not improved, his money was exhausted, and the teaching had not been accepted with such enthusiasm as he had hoped. But he was not beaten yet. In an "Open Letter to the Buddhists of England," written in December, he appealed to all interested to support the work of the Society, and described with great eloquence the glory of the Message of which the West had such immediate need. The will to return was still alive, though the effort necessary to carry on with even routine work was terrible. M'Kechnie remembers when "he was often unable to crawl up the stair of his dwelling and yet, when once he had been helped, he would start again on the work."

### OBJECTS OF THE NEW SOCIETY

The original objects of the Society were two, the extension of the knowledge of Buddhism, and the study of Pali. The President had great hopes of obtaining recruits for the latter, and the lack of response disappointed him, but even on the former subject there were early and serious disputes. Even the name of the Society caused some misgiving, and certain people refused to join on that account. It is true that the articles of association made it clear that Members were not necessarily "Buddhists," but it was inevitable that with such a title the reverse would be understood; hence Rhys Davids' hesitation in accepting the Presidency, for being a student of

all religions he wished for the labels of none. Again, certain Pali scholars were disappointed to find that the Society aimed at propaganda, while those of strong religious temperament found the meetings far too "cold." This was no new problem, for it has to be met in every such Society. The distinction between the scholar and devotee is as old as human nature, and somehow both must be satisfied. In this Society the problem was settled for the moment by Alexander Fisher forming a kind of inner group, "a lay brotherhood and sisterhood," as he described it at the Annual Meeting for 1909, "in which there shall be no forms or vows, but a bond formed of the purity of a selfless interest, to further the teachings, and imitate the life of the Buddha." This effort seems to have been short-lived, and it may be that its failure helped to kill the Society, for a body without a heart is at best a mere accumulator of knowledge, and knowledge unapplied leads no man nearer to enlightenment.

### PROVINCIAL BRANCHES

The largest and longest lived of provincial Branches of the Society was that formed in Liverpool by Mrs. Avery, to hold together the interest aroused by the public accounts of the Bhikkhu's embarkation at that port in 1908. Dr. Greenly, living at Bangor, was early persuaded to join the new "Buddhist Student Class," and in the spring of 1909 it was recognized as a Branch of the London Society, with Dr. Greenly as first President. Soon after, the latter got in touch with the Rhys Davids, then living at Manchester, and the Professor delivered a course of six lectures on "Buddhism: its place in the History of Religion and Philosophy," a great honour for so small a group. The Branch never attained a large membership, but a study circle managed to meet regularly until 1914.

Other Branches were opened in Edinburgh and Cambridge, but neither long survived. Dr. Greenly reports that both were founded by students from the East, and when they left without having found successors the work died out. The same fate befell Branches opened at Oxford and Manchester.

## THE WORK OF THE SOCIETY

Reports of the early work of the Society show a remarkable Secretariat. Besides the General Secretary there was Francis Payne as Financial Secretary, Alexander Fisher, the Founder of the *Followers of the Buddha*, as Lecture Secretary, and the Hon. Eric Collier as Foreign Secretary. The members in 1909 numbered a hundred and fifty, most of whom were paying the subscription of a guinea a year. The work of the Society was threefold, public meetings every Sunday evening, private meetings for members only, and the *Buddhist Review*, of which more later. The private meetings were quite informal, and more in the nature of discussions. The public meetings, at which various persons presided, usually the Chairman, Dr. E. J. Mills, opened with a short reading from the Scriptures, as translated by Francis Payne into fine, flowing English in a laudable attempt to produce a Buddhist 'Bible' comparable in the quality of English with the Authorised Version of the Bible. After this came the address or lecture, at the end of which the Meeting was opened to discussion, during which the lecturer's grasp of his subject would be proved or disproved as the case might be. The audience varied from twenty-five to fifty in these early days, and the meetings were remarkable for the tolerance of opinion, both of Christian opponents and of differing Buddhist points of view. Appeals to the Society for a lecturer to address some other organization were more often than not answered by Dr. Greenly, whose adventures were amusing and various. His audiences, he writes, included "Agnostics, Theosophists, and members of various Christian Churches, some being Roman Catholics," and he had plenty of hecklers. The subject never failed to arouse keen interest, the keenest being often displayed by the poorest classes, but as he concludes sadly, "I only knew of two men, out of all these assemblies, who pursued it any further. I expect that Buddhism, calling for thought, is assimilated better by reading than by speaking." This last sentence must not be forgotten when we come to consider the best method

shown by experience of spreading Buddhism in England.

### THE SHOP IS CLOSED

Meanwhile, in September, the shop at Bury Street had come to an end. At least one pamphlet was published from that address, *An Outline of Buddhism* by Ananda Metteya, being a lecture he delivered at the Royal Asiatic Society in May, 1908, and of course a large number of books and pamphlets were sold. But the expense was heavy for a small Society, and when the Mission left the country it was thought best to remove a liability which the resources of the Society could not then afford. Thereafter, the book-selling side of the shop was taken over by Mr. A. Probsthain, the Oriental bookseller, and the meetings were transferred to the rooms of the late Alexander Fisher at 12 St. Mary Abbots Place, thus effecting considerable economy in the Society's budget.

### THE BUDDHIST REVIEW

On January 1st, 1909, was born the first issue of the first Buddhist periodical to appear in this country, the *Buddhist Review*, published by Probsthain at 41 Great Russell Street. Captain Ellam was the first Editor, and under various Editors, including Francis Payne, Howell Smith, Sir D. B. Jayatilaka, and at the end, Ananda Metteya himself, it appeared for eleven quarterly volumes and the first of a twelfth, the last to appear being published in January, 1922. The first issue contained seventy pages of material, including articles by the President, the Editor, Ananda Metteya, Francis Payne, E. J. Mills, Howell Smith, Mrs. Rhys Davids and others, and a high standard of writing both of subject and form was kept up for many years. Within a few months contributions began to arrive from all over the world, and within a year we find articles by Dr. Suzuki from Japan, the Bhikkhu Silacara from Burma and from a lady who later became the famous Tibetan explorer, Mme. David-Neel. As early as the second issue we find news of the Anagarika Dharmapala



from Ceylon, and a few months later he contributes a long article on Buddhism. Although, as was to be expected when the Mission came from Burma and the President of the Society was an authority on the Pali Canon, the lectures and articles were predominantly Theravada, yet the Mahayana point of view was never excluded, and a tolerance of outlook comparable to that which reigned in the famous Buddhist University of Nalanda was one of the brightest features of the Society's whole career. Another remarkable feature, remarkable at any rate to those who deplore the slightly contemptuous attitude of most Editors to poetry, is the amount of verse which appears in the magazine, and the surprising persons who wrote it, many of the most distinguished scholars choosing at times to say what they had to say in very creditable verse rather than the more usual prose.

The Review was sold at a shilling a copy, the first issue of a thousand copies costing about £25. Even with this margin between cost of production and selling price the issue resulted in great loss. In February, 1909, Ellam resigned his offices, and was replaced by Francis Payne, who carried on the work of Hon. Secretary and Editor for the next four years.

#### DISTINGUISHED PATRONS AND MEMBERS

To add to the distinction of the Society the Patronage of that great Patron of all Buddhist effort, the then King of Siam, was successfully invoked, and the Prince of Sikkim and the Earl of Mexborough became Vice-Presidents. Even in the first issue names appear of persons whose interest in the Dhamma has continued into the work of the present existing Societies, including Reginald Farrar, Ernest Udny, Dudley Wright, the Rev. Tyssul Davis, Dr. Whitaker and the late Sir Philip Sergeant.

One of the most distinguished newcomers to the Council of the Society was Mr. (later Sir), D. B. Jayatilaka who, as President of the Y.M.B.A. in Colombo, attended a religious Congress in Berlin in 1910 and thereafter visited England. He soon became a contributor to the *Review*, and as one of the



leaders in the political and social life of Ceylon proved himself a valuable friend to the English Movement. After the War he was knighted for his political services, and became the first "Buddhist Knight," later being appointed Minister for Home Affairs in the Government of Ceylon.

Another distinguished Sinhalese supporter of the Society was Dr. W. A. de Silva, who was in London during the original Mission, and frequently visited London in the years to come. His purse and heart have alike been open at all times to the needs of Buddhism in England, and he was the first non-European President of the Society.

#### ANANDA METTEYA'S INVENTIONS

Meanwhile the Bhikkhu Ananda Metteya, still struggling with his heavy burden of ill-health, was trying to produce the money he needed for his missionary schemes by marketing his inventive powers. Even before the Mission came to England he had been experimenting on a machine for registering the power of thought. He was definitely successful in causing a spot of light to move across a screen when he concentrated with all his power on his apparatus, which he had previously linked to a galvanometer. But he longed for more convincing experiments in the presence of witnesses, and to enable the new instruments to be acquired, turned his attention to a new method for extracting oxygen from air. Nothing, however, came from this potentially priceless discovery, and the longed-for thousands of pounds remained unearned. In December, 1913, Dr. Rost had to perform on him a serious operation for gall-stones, and though the news from Rangoon during the next few months was reassuring, his health was little if at all thereby improved.

There is little to report during the next three years. Meetings were held in London at 11 Hart Street, and later at the premises of the Emerson Club, 19 Buckingham Street, Strand. The best attended meeting of the year was naturally that of the Wesak Festival in May, and reports of the proceedings show three to four hundred persons attending. At the Annual

Meeting in 1911 Mrs. Rhys Davids was elected President in place of her husband, and Mr. Lane Fox Pitt became Chairman in place of Dr. Mills.

The fifth Annual Meeting of the Society, held the day before the Wesak Meeting in 1913, disclosed a membership, including associates, of nearly two hundred, to whom some twenty-five lectures were delivered during the year, many of the papers read being reproduced in the *Review*.

### FRANK BALLS

At this meeting Francis Payne resigned all his offices, and was later replaced by Dudley Wright as Editor of the *Review* and Frank Balls, brother of Miss Louise Balls, as General Secretary. Frank Balls was a most vigorous personality, and his early death in 1921 was hastened in no small measure by the immense amount of work which he put into the affairs of the Society. In his first annual Report he mentioned the demise of the Edinburgh and Cambridge Branches, and called attention to a reprint of the Bhikkhu Silacara's *Lotus Blossoms* and the Bhikkhu Nyanatiloka's *Word of the Buddha*, which, with the former's translation of the *Dhammapada or the Way of Truth*, published also by the Society in the following year, were the three most successful publications for which it was responsible. As for the *Review*, seldom has a Journal of such excellence had such poor support. At this time only "160 to 190 per quarter were sold by the Trade," although forty-five public libraries received copies free, and other free copies were sent to "nine Bhikkhus and ten Editors and press writers". It would seem that not more than three hundred copies of each issue left the publishers.

### ANANDA METTEYA RETURNS

In May, 1914, took place one of the saddest episodes in the fifty years of this brief History. The operation performed on Ananda Metteya had proved of no avail, and his health was by now deplorable. The only hope seemed a long holiday in a better climate than Rangoon, and as he had a sister in

California it was arranged that he should visit her without delay. As she was shortly coming to England it was arranged that they should meet in Liverpool, whence they could travel together to California. The Bhikkhu's passage money was raised among friends in Burma, but as he would have to travel alone, and therefore handle money, he left the Order which he had entered twelve years previously, and sailed for England dressed in Western clothes. In May he arrived in Liverpool, where he stayed with various members of the local Branch of the Society. He was altered beyond belief. "Instead of the tall, straight, close-cropped, long-robed impressive monk of 1908 was a bent and shambling figure, with an unkempt shock of hair, in a badly cut, badly fitting coat and trousers. Yet he was only 41." Ill though he was, and trying as a patient-guest, yet all who received him speak alike of his unselfish, kindly and thoughtful ways.

On September 12th, came the tragedy. Brother and sister were to meet on the ship, and friends went with him to see him off. At the gangway he was promptly challenged as an obviously sick man, and told in terms that he would never be allowed to land in New York in that condition of health. His sister was fetched from her cabin, and so they met for the first time for many years. The ship was already casting off, and within five minutes the poor woman was led back to the ship and forced to sail alone.

The position of the Liverpool Branch was embarrassing. Morally bound to support a helpless invalid, none of its four leaders was a person of ample means. Mrs. Greenly, by immense correspondence with members and friends of the Society, raised a fund to keep the ex-Bhikkhu, and later a public appeal in the *Review* raised a further sum. By this means he was kept for nine more years in England, until he died in 1923.

## THE WAR

The effects of the outbreak of war were complex. There was the inevitable difference of opinion about the Buddhist's

attitude to war. Should he accept the "national karma" of the race in which he had been born, and thus fight his country's enemies, dispassionately yet bravely, without malice yet with all the courage of his will, or should he take the morally courageous course of following the precepts of his adopted faith and refusing to take life at any cost, even at the forfeit of his own? Some chose one way, some the other. Some volunteered and fought; some of the women did war-work according to their several capacities. F. E. Balls, the General Secretary, was an outstanding example of the truly conscientious objector, refusing, as he pointed out in the course of a discussion on the proper reply to a bomb-dropping Zeppelin, to fire on anyone, friend or foe. He was, however, in poor health at the time, and starred in the Civil Service as "indispensable," but proved his moral courage by maintaining his opposition to all forms of violence in the face of intense unpopularity.

#### THE SOCIETY INCORPORATED

The *Buddhist Review* at first continued undisturbed. Except for an article on *Buddhism and War* by Loftus Hare there was little reference to the war, and the Society calmly proceeded to the first of two developments described in the issue of January, 1915, as *Two Steps Forward*, that of incorporation. There are certain advantages in making a Society a legal entity, but it is a cumbersome procedure, with the usual expenses, and the advantages can be obtained in other ways. However that may be, the Society was duly incorporated on November 12th, 1914, as a Limited Liability Company with power to drop the word Limited at the end of its name, and so remained until its dissolution.

#### 43 PENYWERN ROAD

The second of the two "Steps Forward" proved to be a grave mistake, and one which was unfortunately repeated in 1925 by the Anagarika Dharmapala. This was to move the headquarters of the Society to a more permanent home,

wherein all its functions, meetings, library, meditation room, museum and offices, could be gathered under one roof. The idea was of course admirable, but the choice of site was most unwise. 43 Penywern Road, Earl's Court, S.W., was an excellent house for the purpose, but it was far too distant from the centre of London to serve the needs it was taken to supply. The scheme of decoration was delightful, that of the shrine room being carried out by the firm of Liberty's under the personal direction of Dr. W. A. de Silva. There was plenty of room for all requirements, and the drawing room, used as a lecture room, would hold a hundred persons comfortably. There was even room on the top floor for a Bhikkhu, and efforts were made to bring the Bhikkhu Silacara to England for a while to give the Society's work a fresh impetus.

Differences arose in the Council as to the use to which the house should be put when the Society was not using it. Dr. de Silva and Eric Collier, who had found and taken the house, were for opening it to all comers, and allowing all manner of local Societies to use it as their meeting place. But a majority voted for keeping it exclusively Buddhist, and even when Belgian refugees began to arrive in large quantities in London Dr. de Silva's suggestion that all but essential rooms be put at their disposal was smilingly turned down. In the end, the house was little used at all.

### EFFECT OF THE WAR

In 1916 the War was deepening into a protracted struggle with no end in sight, and the Society suffered accordingly. The *Review* maintained its literary standard, but began to appear less regularly, and notes creep into its pages of the Society's financial peril. Membership inevitably suffered with the distracting influences of war, and the attendance at the Wesak Meeting in May was only seventy.

Early in 1917 Francis Payne gave a series of lectures at 43 Penywern Road, but these, the first series of a number which, given after the Society was virtually dead, carried on

the message of the Buddha through the interregnum before other Societies could be formed, could not avail to stem the ebb-tide of the original Society. Howell Smith, the Editor of the *Review*, was forced to apologize for long delays between issues, and handed over his task to C. R. Parry. Further efforts were made to bring the Bhikkhu Silacara to England, and in order to raise funds for this purpose a special society, to be called the *Buddhist Association in England*, was formed to serve as a reception committee.

In 1917 the War was at its height, and the *Review* shrank to three small issues irregularly produced. Paper and printing were both prohibitive in price, foreign subscribers were cut off by war conditions, and funds for such philosophic interests were hard to find.

#### POST WAR REVIVAL

Twelve months later, however, the tide began to turn. At the Wesak Meeting on the Full Moon of May, Ananda Metteya returned to the ranks of active propaganda in a "fighting speech" which aroused the listening members to fresh enthusiasm, and in the spring of the following year the new Editor, D. B. Jayatilaka, wrote a rousing call to action, pointing out that "the difficult conditions under which the work has been carried on during the past few years are rapidly disappearing, and soon we may hope to see the activities of the Society resume their normal course." He went further, and called for an extension of its work in every field, pointing out that no society can stay static; either it advances or recedes. He appealed to the Buddhists of the East for help, and financial help was certainly forthcoming from Ceylon, the late C. A. Hewavitarne and the Anagarika Dharmapala, of the same family, alike sending money to England to carry on the Society's work. When D. B. Jayatilaka returned to Ceylon, Ananda Metteya took over the Editorship jointly with Captain Ellam. The house at Penywern Road was given up; meetings were organized at the Emerson Club, and later at the Minerva Café, Bury Street,

opposite the British Museum. A series of special meetings was organized to make known the work of the Society to the general public, the first being held at the Caxton Hall with Dr. W. A. de Silva, the newly elected President of the Society, in the Chair. The speakers were Francis Payne, Dr. William McGovern, who had entered the Order in Japan and later wrote much on Mahayana Buddhism, "Allan Bennett," as Ananda Metteya once more called himself, A. W. P. Jayatilaka, and the distinguished Chairman.

#### DEATH OF PROFESSOR MILLS AND FRANK BALLS

In 1920 the *Review*, which had been appearing only intermittently, once more resumed its original form and size, and the first issue for 1921 contains Mrs. Rhys Davids' well-known article *On the Divine States* and the first of a fine series of articles on "Practical Buddhism" by Ellam. But just as the future began to appear auspicious the hand of death removed two of its best-known and most ardent members. Professor Edmund Mills, in a way the most distinguished member of the Society, died in April, 1921, after filling, in his time, the offices of President, Chairman and Editor of the *Review*. His knowledge of Buddhism was profound. "He possessed, moreover, that understanding of the deeper meaning of the Buddha's teaching which only those can obtain who know that, in past lives, the Buddha-thought was part of themselves." He was elected a Fellow of the Royal Society at the early age of thirty-three, and when he died at the age of eighty he was one of the most distinguished scientists of his day. But if he was the most distinguished, Frank Balls, who died the following December, was perhaps the most hard-working of all who gave their time and energy to the work of the Society.

#### ANANDA METTEYA IN LONDON

Meanwhile the ex-Bhikkhu Ananda Metteya came to London from Liverpool, and lived there until his death. Miss Louise Balls has given an impression of a visit to his



ARTHUR C. MARCH. The Founder and First Editor of *Buddhism in England*, now *The Middle Way*, and Author of *A Brief Glossary of Buddhist Terms*, and *An Analysis of the Pali Canon*, both of which are included in revised form herein, and of *A Buddhist Bibliography*.





lodgings in Eccles Road, Clapham Junction. "Here in a good-sized front room was his sitting-room workshop. Part of the room was a shrine, where stood a statue of the Buddha, and always some flowers before it." He was busy inventing a new kind of phonograph. "Instead of a recording disc there was an endless band upon which even a whole opera might be recorded in continuity. He sacrificed sleep and recreation, and neglected to eat, in his eagerness to bring about the materialization of his idea." A devoted assistant nursed him and financed his enterprise, but when success was at last achieved the inventor found that the same idea had been patented one month before. The disappointment told on his failing health, and few could recognize in the almost toothless, stooping figure the leader of the Mission which had first reached England ten years before. "Yet his talk was always interesting and he had a delightful humorousness." He began to lecture again, and fought with his failing health to carry on the work he had founded, only to see it dying before his eyes.

In the autumn of 1921 there were plans for a great revival. Committees were to be formed of the members of each Buddhist country in London, and Correspondents were appointed all over the world. Probsthain's of Great Russell Street was once more appointed a Buddhist Book Depot, and efforts were made to revive the various Branches in the Provinces. There was one of the periodic proposals to form an International Buddhist Union. A badge was designed to be used by Members of the Society and duly appeared as an adornment on the new front page of the next issue of the *Review*.

### THE INTERNATIONAL BUDDHIST UNION

It was therefore with high hopes that the Society entered the year 1922. In his Editorial for the January-February issue of the *Review*, which was numbered Volume 12, No. 1, Ananda Metteya announced a steadily increasing circulation, while at a large meeting convened on January 4th, to discuss plans for the International Buddhist Union there was produced a remarkable list of representatives in all parts of the world.

Among these we find mention of our friend, U Kyaw Hla for Burma, and R. H. Nixon, better known to students of Eastern philosophy as Sri Krishna Prem.

#### FRANCIS PAYNE'S LECTURES

Then, suddenly, came the end. Balls was dead, and Ananda Metteya's health failing rapidly. Francis Payne stepped into the breach, and even as the Society dissolved about him, arranged and delivered at the Essex Hall a fine series of twelve lectures on Buddhism, which served the invaluable purpose of uniting the remaining London Buddhists around a common enterprise. The series was a great success, and drew audiences of two hundred at a time. It was followed by twelve more lectures in the following autumn, and though the *Review* had ceased to appear, and no meetings of the Society were held until the final meeting for its dissolution, these lectures kept alive a spark of interest which later Societies were able once more to fan into flame.

#### DEATH OF PROFESSOR RHYS DAVIDS

Meanwhile the hand of death removed a famous worker from the field of Buddhism in England, when Professor T. W. Rhys Davids died at his home at Chipstead, Surrey, at the age of eighty in December, 1922. First President of the Society, his interest in it was as sincere as his scholarship was primarily instrumental in providing the material which English Buddhists might study and strive to apply. It is interesting to note that the two greatest figures in the Society, heading the scholarly and, for want of a better term, religious aspect of its work respectively, died within four months of one another, and with them died the Society.

#### "THE WISDOM OF THE ARYAS"

In January, 1923, there was published the best text-book of Buddhism then written, the *Wisdom of the Aryas*. This was a collection of papers written and delivered by Ananda Metteya during the winter of 1917-18 to a private audience

in a studio belonging to the writer, Clifford Bax, to whom the book is dedicated, and the author was very happy when this, his final effort, was set before the world.

#### DEATH OF ANANDA METTEYA

His life was waning fast, and early in March the final illness, accompanied by suffering painful to witness, took its inevitable course. Miss Balls has written a touching tribute to his last few days of life. "Though suffering terrible pain, he was still compassionately aware of a singing beggar in the road, and sent his landlady out with money within a few short hours of his death." He passed away on March 9th, 1923, at the age of fifty. Among those present when he died was Francis Payne, and to him fell the task of composing a Buddhist Funeral Service. "We took the lovely passage describing the Buddha's last days, the very last words that the Master uttered, and then we added his beautiful passage on the nature of Nibbana, and those present by the graveside were deeply impressed." The late Dr. C. A. Hewavitarne cabled the money with which to buy a grave, and a plot, some fifteen feet square, was bought in Morden Cemetery. Flowers and incense were placed on the grave by members of the large gathering assembled, and so there passed from human sight a man whose memory generations yet unborn will some time honour for bringing to England as a living faith the Message of the All-Enlightened One.

### III. THE BUDDHIST LODGE AND THE BRITISH MAHA BODHI SOCIETY

IT was about this time that I entered the Buddhist movement, and can speak henceforth from firsthand knowledge.

My interest in Buddhism dates from the day when, for reasons long forgotten, I wandered into a bookshop, somewhere near the British Museum, and bought a secondhand copy of Coomaraswamy's *Buddha and the Gospel of Buddhism*, which bears the date 26/8/18, when I was seventeen. Having discovered that I could with ease sit in the correct cross-legged position for meditation, and that I seemed to "remember" the principles of the Dhamma almost as fast as I read them, I lightly regarded Buddhism as an old friend once more encountered, and on going up to Cambridge in 1919 at once made friends with students interested in Eastern ways of thought. I was introduced by one of them to Theosophy, joined the Adyar Theosophical Society in 1920, and continued my studies of Buddhism on the wider basis of its all-embracing platform. It was not for some years that I discovered that although Colonel Olcott, the first President of the Theosophical Society, had done marvels for the revival of Buddhism in the East, yet the Society which he helped to found was fast deserting the great principles which H. P. Blavatsky had founded it to proclaim. Having made this tardy discovery I left the Society, but I am yet unshaken in my view that the Theosophy of H. P. Blavatsky is an exposition of an Ancient Wisdom-Religion which antedates all known religions, and that Buddhism is the noblest and least-defiled of the many branches of the undying parent tree.

I must apologize for this personal digression, but in the history of any movement it will be found that the appearance of a new leader involves to some extent the introduction of the principles which form his character, and the part I have

played in the Buddhist movement in this country can never be divorced from the Theosophical background against which I stand.

#### THE LONDON BUDDHIST LEAGUE THE BUDDHIST "CENTRE" OF THE T.S.

I attended one or two of the final series of six lectures which Payne delivered at the Essex Hall in the spring of 1923, and was impressed by his evangelical earnestness. I was still more impressed with the Wesak meeting held on May 19th, 1924, under the auspices of "The Buddhist Society and the London Buddhist League," with E. E. Power in the Chair. THE LONDON BUDDHIST LEAGUE was the name given by Payne to a group of regular attendants at his lectures, and served to span the gap between the old order and the new. It was probably this meeting which inspired me to collect some of my friends in the Theosophical Society, particularly those in the Youth Lodge which I had founded in the previous year, to form a Centre within the Society in which to collect Theosophists of a specially Buddhist way of thought. This Centre, a less formal unit than a Lodge, was formed, with myself as Secretary, on June 28th, 1924, and held its first meeting at the house of a Mrs. Forsyth, a Council Member of the old Society, in Westbourne Terrace. Of the eight persons present three came from Ceylon, one from Burma, and the others were Mrs. Forsyth, H. N. Brailsford, Miss Aileen M. Faulkner, who became Mrs. Christmas Humphreys in 1927, and myself. At this meeting it was agreed that our Group would in no way clash with the work of the Buddhist League and the old Society as its keynote would be study rather than propaganda. In view of the hostility shown to the Lodge by certain Sinhalese on account of its early Theosophical proclivities, it is interesting to note that my diary reads: "Arthur de Zoysa (one of our first members), on hearing that we were now officially connected with the T.S., expressed his pleasure, as Buddhism in the West had only been enabled to spread as the result of the pioneer work done by the T.S."

The second meeting was made memorable by the presence of Dr. and Mrs. W. A. de Silva, the former filling our eager ears with a long discourse on the fundamentals of the Dhamma. At an informal meeting in August "we decided to join the Buddhist League *en bloc*, to lend it our support in all its activities," and we formally did so, at the same time hearing news that the old Society was about to be wound up. We accordingly made special efforts to bring to our side such members as were still available, and among those so contacted was A. H. Perkins of Portsmouth, who later became a Founding Member of the Lodge.

#### A. C. MARCH. A SHRINE ROOM

Under the date September 9th, I wrote in my diary that "a Mr. A. C. March, of Highgate, arrived late, and showed himself to be a keen new Member of the Northern School." A. C. March was of the type without which few societies can for long exist. His tireless enthusiasm was shared by many, but his immense capacity for wearisome yet necessary work was quite unique. Without his aid our Magazine might be yet unfounded; but for his untiring zeal and infinite patience the Buddhist West would still be without a Buddhist Glossary, and the far larger and more complicated publication, our unique Buddhist Lodge Bibliography, which took him five years to compile. It was at this same memorable meeting that we decided to attempt a scheme long desired by many of us, a Buddhist Shrine Room open to the public, where all alike might meditate or read, away from the distracting noise of daily life. Enquiries were made and we settled on a room at 78 Lancaster Gate. In the words of my diary, "I reported that it was ours for £55 a year. Carried, but whence the £55 a year?" Thus, at the early stage in the life of the new unit of Buddhist endeavour entered the question which cripples so many such societies, and will kill as many more—finance. Many have mused on the fact that whereas societies formed for useless, or, at the best material purposes, seldom fail for lack of funds, the necessary element of gold is never easy to

attract to an enterprise which has for its ideal the enlightenment of mankind. Yet it may be that it is better so, for where there is money there is generally discord in the spending of it, and a movement obviously well financed makes no call on the generosity of its rank and file.

Be that as it may, none of the Buddhist societies founded in this country has ever been self-supporting, and the financial history of each has been the same, a series of appeals for the wherewithal to stave off a financial crash, interspersed with occasional donations from those rare beings, sympathisers who had the means to help as well as the will.

At the end of October I was invited to address the Buddhist League by C. S. Havard, its Secretary, and I appealed to them for co-operation between the Centre and the League. All approved save Francis Payne, who, as I recorded at the time, held out, "having a deep suspicion of Theosophy."

#### THE BUDDHIST LODGE OF THE T.S.

Meanwhile new Members were coming in fast, and the time seemed ripe to pass to the next logical step in our growth, to turn ourselves from the informal and nebulous condition of a Centre into that of a properly constituted Lodge. An Application Form was accordingly signed by myself as President, Miss A. M. Faulkner, Hon. Secretary, and the following five Founding Members: Ben Bayliss, who was the landlord of our Shrine Room, Colonel H. M. Meyler, a solicitor, A. C. March, A. H. Perkins, Capt. Sprey-Smith, also of Portsmouth, and Roy de Mel, of Ceylon. It was on this occasion that we fixed our meetings for alternate Monday evenings, and so we held them for nearly thirteen years.

The Application for the granting of a Charter to the Buddhist Lodge of the Theosophical Society in England and Wales was presented on the morning of November 19th, 1924, and granted that evening. Although the Lodge formally severed all connection with the Society less than two years later, this date has always been regarded as the Lodge birthday, and is celebrated by a special meeting every year. The



Charter was actually presented to me as President, in the presence of other Members of the newly founded Lodge, at a specially convened meeting at the Mortimer Hall, which was then the property of the Theosophical Society, by the then Vice-President, Mr. C. Jinarajadasa.

### THE SHRINE ROOM OPENED

In January, 1925, we began to hold our meetings at the Headquarters of the parent Society at 23 Bedford Square, where the Youth Lodge, which had so many members in common, met on the alternate Monday nights. A few days later the Shrine Room at 78 Lancaster Gate was opened for public use. An official opening ceremony was held in the room in the following July, some thirty-four persons somehow seating themselves in the room, mostly on the floor. The brief ceremony was arranged by some of the Sinhalese Members who, robed in their national costume, performed the traditional rites before a gold-lacquered image of the Buddha, which a son-in-law of Lady Blomfield had rescued from a field near Rangoon, where with many others it had been cast away.

This was the only occasion during the fifteen months of its existence as a Buddhist Shrine that any words were uttered in this room, and over four hundred and fifty names are to be found in the Visitors' Book. Consecrated to such congenial silence, the atmosphere of the room, with its blue carpet, old-gold curtains and but little other furniture, afforded unique conditions in a vast and noisy city for that quiet, introspective thought which the West will sooner or later find essential for its sanity.

The following notice was framed and hung up in the room :

"This room has been placed at the service of all Buddhists of whatever School, and from whatever Country, by the Buddhist Lodge of the Theosophical Society in England, whose Members, in the Name of the Blessed One, bid you welcome.

The room is kept purely as a Buddhist Shrine for quiet reading, thought, and meditation, and will be open from 8 a.m. to 10 p.m. daily.

Books and incense are provided, and flowers may be offered and left upon the altar.

If the room is cold, please light the fire.

Visitors are asked to sign their names below on the occasion of each visit.

As two Members of the Lodge have guaranteed the rent and upkeep of the room, a Collecting Box has been provided for the use of those who would like to contribute something towards the £55 per annum that this involves.

The two principal Buddhist organizations in London are the Buddhist League and the above-mentioned Lodge. For further information as to the League write to C. S. Havard, 170 High Road, Leytonstone, E.11. For further information about the Lodge write to Miss Aileen M. Faulkner, 101a Horseferry Road, Westminster, S.W.1."

#### A. C. MARCH AS CORRESPONDING SECRETARY

Meanwhile the seeds of the first Buddhist periodical since the *Buddhist Review* ceased publication early in 1922 were sown by the appointment of A. C. March as Corresponding Secretary of the Lodge. His task was to build up intelligent interest in the newly born movement by corresponding with those unable to attend our London Meetings, and in the next ten years, over and above his work on the Magazine and his compilation of the *Glossary* and *Bibliography*, all carried out at the end of a long day's work in an office, he managed to build up an elaborate network of communication with well-known Buddhists throughout the world. It is amusing to think of him in his Highgate home introducing by letter two Buddhists who were living, unknown to each other, in neighbouring streets of a small town in New Zealand!

#### OUR THREEFOLD OBJECT

In the ensuing months we settled down to the routine of our meetings. At once the effect of our deliberate choice of Object made itself felt, for we were founded "to form a nucleus of such persons as wished to study, disseminate and attempt

to live the fundamental principles of Buddhism." In the work of the Lodge the threefold object has always been considered as three aspects of an indivisible whole. In our view one must study before teaching, and yet be equally insistent on the need of teaching to others what you yourself have learnt. Yet neither study nor dissemination can be fruitful without a constant attempt to apply in daily life the principles thus learnt and taught. This threefold Object has distinguished the Lodge from the old Society, whose membership was at all times far more distinguished than that of the Lodge and justly prided itself on its standard of scholarship. The interest of the Lodge has been focused on producing Buddhists, unafraid to style themselves as such, rather than on making known the finer points of Buddhism. Members have joined the Lodge because they wished to tread the Buddhist Way, and many are content to imbibe of its principles only so much at a time as they find they are able to apply to the daily round.

#### WESAK 1925

On May 8th, 1925, the festival of Wesak was jointly celebrated at the Essex Hall by the Buddhist Society of Great Britain and Ireland, the Buddhist League and the Buddhist Lodge, when some hundred and fifty people listened to no less than ten speakers.

#### THE BUDDHIST LODGE MONTHLY BULLETIN

Meanwhile our correspondents were growing in number and volubility to such an extent that it became necessary to prepare a multigraphed report of each meeting of the Lodge and send a copy to each of them. This process, carried out with all the enthusiasm of a youthful movement, later developed into the *Buddhist Lodge Monthly Bulletin*, edited by A. C. March. The first issue, which consisted of thirteen pages of foolscap, assembled and pinned together by hand, was published on October 5th, 1925. It appeared at monthly intervals, six in all, until March, 1926, and then blossomed out in print as *Buddhism in England*. From its earliest

appearance as a few clipped-together sheets of none too legible type it was taken seriously by old-established Buddhist and Theosophical Magazines. The first issue contained an article on the relationship between Buddhism and Theosophy, our Bye-Laws (solemnly compiled and passed but long since forgotten), the beginnings of a Bibliography of Buddhist books, and a report of a meeting which forms a landmark in the history of Western Buddhism.

### THE ANAGARIKA DHARMAPALA

The Anagarika Dharmapala, as he was best known, was born of the famous family of Hewavitarne in Ceylon in 1865. In 1880 he came under the influence of H. P. Blavatsky and Colonel H. S. Olcott, the Founders of the Theosophical Society, and four years later joined the Society. Upon the express advice of "H. P. B.," he took up the study of Pali, and, renouncing the householder's life, spent the remainder of his days in the revival and spread of the Dhamma in the East and West. In 1886 he assisted Colonel Olcott in his campaign for the founding of Buddhist schools, and with him travelled far and wide under the name of the Anagarika Dharmapala, the "homeless Protector of the Dhamma." In 1891, the year of Mme. Blavatsky's death, he visited Buddha Gaya, the famous site of Buddhist pilgrimage, and straightway resolved to agitate for its return to purely Buddhist hands. To this end he founded in Calcutta the Maha Bodhi Society which, founded on May 31st, 1891, is the oldest existing Buddhist Society.

In July, 1925, he had written me a long letter from a nursing home in Switzerland, whither he had travelled from Ceylon to recover the health he had forfeited by years of overstrain. In this letter (published in full in *Buddhism in England*, September, 1933) he refers to H. P. Blavatsky as "the messenger of the Masters of the Trans-Himalayan Lodge." He pointed out that he was a member of the Blavatsky Association in London and wished "to see through it the spread of such teachings as were given by H. P. B. as she received them from

the Masters. I believe there are quite a number of Theosophists who are inclined towards the Buddha Dhamma." In a letter of September 12th he gives his views on the relationship between the Buddhists of England and Ceylon. "It is too bad that although Ceylon Buddhists have been friends of England yet no attempt has been made to enlighten the English people regarding the Dhamma. If Ceylon Buddhism dies it would be a calamity. I think the danger could be averted with the help of British Buddhists. During the time of H. P. B. British Theosophists went to Ceylon and worked with the Buddhists. Since her death the bond has been loosened." It is therefore clear that the Anagarika came as a Buddhist Theosophist appealing to Buddhist Theosophists, and it was therefore appropriate that his first appearance on English soil should be under the auspices of the Lodge. Not since Ananda Metteya's arrival in April, 1908, had a Buddhist missionary landed on English soil, and the date of this meeting, September 27th, is justly memorable. Besides the three Buddhist societies, members of the United Lodge of Theosophists and the Blavatsky Association were present, and the Press arrived in force. After a reading from the *Voice of the Silence*, which the Anagarika had described in his first letter to me as "a pure Buddhist work," we took Pansil, and I outlined the position of Buddhism in England at that time. As my diary reads: "Wanted: a personality. The Anagarika having worked for forty years was coming to us for two. We awaited his requirements. He spoke at length. . . ."

### HIS PLANS

Nothing, however, was settled, and on October 4th, he sailed for the U.S.A., to carry out engagements there before returning for two years to England. He wrote to me frequently about his plans. "The chief object needed is a permanent Vihara where we could have our preaching hall, library and residential quarters. . . ." He always came back to this, that our first need was a Vihara, and at times he dreamed of all the elaborate details of its decoration and furnishing.

Meanwhile we had celebrated the fiftieth anniversary of the foundation of the Theosophical Society by presenting, on November 17th, at the Mortimer Hall, a Buddhist play in blank verse based on the life of the Buddhist Emperor Asoka, which I had written for the occasion and called *The Conversion of the King*.

#### BUDDHISM IN ENGLAND

Our first birthday party on November 19th, was celebrated with a birthday cake bearing one candle. Save for the substitution of Jack Brinkley for H. N. Brailsford as the Hon. Treasurer of the Lodge, nothing further occurred in 1925, and we all looked forward to the return of the Anagarika in the New Year. He began his own house-hunting, our efforts not having been very successful. Our own time was fully occupied with plans for publishing the *Bulletin* in printed form as *Buddhism in England*. Mrs. Humphreys designed the front and back covers, and later designed the Lodge seal which is a simplified version of the same symbolic form. Three hundred copies of the first issue were printed and published on April 22nd, bearing as a frontispiece a portrait of the Anagarika, and although the immediate demand needed the printing of a further hundred copies, it is immensely difficult to obtain one of these to-day.

#### 26 HART STREET

The time had come to move our meeting place. Relations with the Theosophical Society were becoming rapidly strained, as the brand of Theosophy which they advocated moved further and further from that proclaimed by H. P. B. As our presence at headquarters became unwelcome we took a room of our own at 26 Hart Street, W.C.1, and as we could not afford to keep two rooms, and we hoped any day to hear of some large house being taken for our joint work with the Anagarika, we gave up the Shrine Room at 78 Lancaster Gate, and moved it bodily to Hart Street, putting up a curtain to veil the Shrine while meetings were being held. We shared

this room with the Judge Lodge of the Theosophical Society, their views on current Theosophy being kindred to ours, for we had many members in common.

#### THE BHIKKHU ARDISSA WUNTHA

About this time there arrived in England a Burmese Bhikkhu and one of his chelas, the first of the Burmese Sangha to reach this country since Ananda Metteya arrived in 1908. The Venerable Ardisa Wuntha was much impressed with our efforts to take Pansil in Pali, and spent an evening teaching us the correct pronunciation. The taking of Pansil before an image of the Buddha is the nearest approach attained by the Lodge in the way of ceremony, and although Mr. Perkins devised a Buddhist "service," which was published in the Monthly Bulletin, it has never been used by the Lodge.

#### WESAK, 1926

The Wesak Meeting, held at the Holborn Town Hall, was the last at which the old Society and the Buddhist League were represented, for twelve months later they had ceased to exist. On the other hand the Anagarika, announced as the General Secretary of the Maha Bodhi Society, was joined as host with the existing three societies, and thus the four existing Buddhist groups in this country shared a public platform side by side.

This night of May 27th was further memorable in that for the first time the message of Buddhism was broadcast from 2 LO. Our application to the B.B.C. was granted on condition that our speech should be labelled an Historical Address, and contain nothing in the nature of propaganda. Mr. March and I drafted the fifteen hundred word article between us, and it was read into the microphone by Mr. March at the time that I was taking the Chair at the Holborn Hall. There was an immediate sequel. Church influence was so powerful and immediately exercised that in spite of our appeal to be allowed each year to repeat such a successful experiment we were never again "given the air".



## THE BRITISH MAHA BODHI SOCIETY

July, 1926, was a busy and exciting month. The Anagarika's efforts to find a suitable house in London having failed, he bought a house at 86 Madeley Road, Ealing, which he called Foster House, in memory of his Patroness. On July 24th, some fifty people arrived for the opening to find the enormous Buddhist flag invented by Col. Olcott arousing the interest of the neighbourhood. According to my diary, "speeches by the Anagarika, Payne, March, Mookerji, self and others." On this occasion was born the BRITISH MAHA BODHI SOCIETY which thereafter shared with the Lodge the burden and privilege of representing the Dhamma in England.

## THE LODGE AND THE B.M.B.S.

It has been suggested many times that there should never have been two societies, but one. From the Anagarika's arrival, however, he made it clear that he had his own ways of working, and proposed to set up a second and independent organization with a rival magazine. Further attempts at an amalgamation of our efforts were frustrated by his taking a house at Ealing, obviously useless to the Members of the Lodge who needed a far more central meeting place. Henceforth the two societies went their several ways, but their methods of working have fortunately been complementary, and it may be that independent functioning has served our common purpose better than union. The Lodge would probably have found the tie to Theravada Buddhism embarrassing; the Mission certainly disliked, for reasons difficult to define, our interest in the doctrines proclaimed by the Anagarika's own teacher, H. P. Blavatsky.

## THE BHIKKHU DORJE PRAJNANANDA

To return to a memorable month. A surprise visitor to the Lodge was the Venerable Dorje Prajnananda, who was born in London in 1877 as Frederic Fletcher. While a student at Oxford, he read the *Light of Asia*, and later went on a holiday to Ceylon. There he was introduced to the High



Priest Sumangala and the Anagarika Dharmapala, and studied the Dhamma under their care. From Ceylon he went on a lecture tour in America and then returned to England, where he entered the Army. During the War he rose to the rank of Major, but the suffering and death he witnessed made him resolve to leave the world and enter the Sangha as soon as the War was over. In 1922-3 he went with McGovern, Ellam and G. E. O. Knight on a long expedition into Tibet where he stayed for a year at Shigadze, and had audience with the Tashi Lama. He entered the Yellow Cap Order as a *samanera*—the first Englishman to do so—but returned to Ceylon in 1924 for Ordination into the Sangha of the Southern School. As a Bhikkhu he travelled on foot the length and breadth of India, following from point to point the holy places of Buddhism. Then, hearing of the beauty of Burma, he made Rangoon his headquarters, and, save for periodical pilgrimages in India and the Himalayas, and this trip to London, has worked there ever since. His fiery eloquence is remarkable, and should he ever return to England he would be the most powerful Buddhist preacher of the Dhamma we have ever heard. Would that he had been able to stay with us, but he had to return to Burma, and left us all too soon.

#### THE BUDDHIST LODGE, LONDON

In October, 1926, the Lodge suddenly sank to a low ebb. As I wrote in my diary at the time: "October 11th. Crawled to Lodge from bed of 'flu to find three members and five others—no quorum. Position desperate. We have eleven members, three in Portsmouth, three duds, and the remaining five all needed for a quorum." The remedy was at hand. "I then proposed that we leave the T.S. Agreed with cheers." A special meeting of the Lodge was formally convened, and on October 25th, the Lodge passed a Resolution to return its Charter and become henceforth an independent organization. Thus was born the BUDDHIST LODGE, LONDON.

Thereafter membership increased rapidly, and an incident occurred which caused a further step to be taken in the

# BUDDHISM IN ENGLAND

VOL. 1.

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AUM MANI PADME HUM

The Original Cover of *Buddhism in England*, first published in May, 1926. The design, the lotus theme of which is reproduced in the Buddhist Society's Seal, is by Aileen M. Faulkner, later Mrs. Christmas Humphreys.



spreading of the Dhamma in England. We were engaged in studying Olcott's *Buddhist Catechism*, and agreed that it was not ideally suited to the modern Western temperament. Someone suggested "Why not write our own?"—and thus was born the text-book *What is Buddhism?* A committee was appointed to decide its form, and reported upon a cloth-bound book to be compiled at Lodge Meetings from drafts prepared by me on the lines of the *Key to Theosophy*. Instalments, as approved, would be published serially in the Magazine, and the type of them kept standing. A skeleton of the contents was prepared and published in the Magazine, and work began at once. It was about this time that Mrs. Rhys Davids showed her interest in the Lodge by offering to write for the Magazine, and when we told her of the proposed text-book, and invited her assistance, she very kindly formed a committee of herself, Dr. Edward Greenly, Dr. W. Stede and the late Dr. Estlin Carpenter to criticise each instalment as it was passed by the Lodge. It was made clear that the responsibility for the publication was ours entirely, as we did not always agree with the alterations proposed. On matters of scholarship, of course, the assistance of the committee was invaluable; on matters of comment, inference, and choice of analogy our own views were at times too unorthodox to secure their approval. What with drafting, revising, discussing, redrafting and again revising in the light of four separate criticisms from the committee, I was kept more than busy for the next eighteen months, but taught myself more Buddhism by writing such a book than by reading all yet written.

#### THE BRITISH BUDDHIST

Meanwhile, the Anagarika had found it necessary to return to Ceylon for a few months on family affairs, and a farewell meeting was held at his house at Ealing on October 20th. To our regret he produced the first issue of his own periodical *The British Buddhist*, an eight-page, printed magazine entirely written by himself and priced at threepence a copy.

To us the most interesting article was that on *Theosophy and Buddhism*, which begins: "The founders of the Theosophical Society were Buddhists. H. P. Blavatsky was chosen by two of the Adepts of the Himalayan Buddhist Brotherhood to be their mouthpiece to teach the few chosen people of the West the truths of the two fundamental doctrines which are the foundations of the Buddha-dhamma."

#### END OF ORIGINAL BUDDHIST SOCIETY

Some time during this month a meeting was convened of the Council of the Buddhist Society of Great Britain and Ireland to permit the quantity of books, magazines and pamphlets which had been stored away when the Society ceased to function to be handed over to the Anagarika. This was done, and shortly after the Society was formally dissolved. It was proposed by Mr. March that we assume the name, but the suggestion was turned down on the ground that by assuming the name we should take on all the *karma* of the old organization, which would have quite a strong enough influence upon us without being deliberately assumed.

On November 1st, the Anagarika sailed for Ceylon, leaving the conduct of the Mission and the magazine in the charge of his nephew Daya Hewavitarne.

#### HELP FROM THE EAST

On November 15th we held our last meeting at Hart Street, for Judge Lodge announced that they found their share of the rent too much for their resources, and we could not afford to carry on the room alone. As I remarked at the time, if homelessness was the test of good Buddhism, the Lodge as a unit ranked high. Thereafter we held our meetings at Miss Faulkner's flat at 101a Horseferry Road, Westminster, until September of the following year. Meanwhile, U Kyaw Hla of Mandalay, who acted as an agent of the old Society, was doing immense service to the Lodge as agent for the Magazine and collector of much-needed funds. Time and again, when we wondered how the printer's bill would be paid,

he sent us a timely cheque collected in small sums from our readers and friends. Burma gave us the first Buddhist Mission and has supported the old Society and the Lodge. Ceylon sent the second Mission and has supported the British Maha Bodhi Society. As will be seen later, China sent us the Venerable Tai Hsi, whose presence inspired a minor Buddhist renaissance in all European Buddhist societies. It has been left to Japan, through the visits of Dr. D. T. Suzuki, to arouse in us an appreciation of Zen.

### WESAK, 1927

Early in May the Anagarika returned to London in time for a joint celebration of Wesak on May 27th. This time the invitation card is headed "The British Maha-Bodhi Society and the Buddhist Lodge, London." About a hundred and fifty were assembled at the Essex Hall to hear speakers who included A. P. De Zoysa, Charles Galloway, and the Anagarika, with myself in the Chair. On this occasion we began the practice, continued ever since, of taking all the flowers laid before the Buddha Rupa, beside the platform, to the Westminster Hospital, as from "the Buddhists of London."

On the night of the Full Moon of July the Anagarika convened at the Essex Hall his first public meeting, for the celebration of the Buddhist festival of the "Setting in Motion of the Wheel of the Law." Dr. C. A. Hewavitarne was in the Chair, and the principal speakers were Francis Payne, Dr. W. A. de Silva, myself, B. L. Broughton and the Anagarika. The proceedings began with the *Pirith* ceremony performed for the first time in public by five Sinhalese students in their national robes. B. L. Broughton, who helped to found a short-lived Buddhist Group in Oxford in 1916, had been elected a Member of the Lodge the previous December, and was shortly afterwards elected President of the British Maha Bodhi Society.

### AN ENGAGEMENT.

In July, 1927, Miss Faulkner and I became engaged.

We took for our future home the upper part of a house at 121 St. George's Road, Pimlico, and held our first meeting there on October 3rd. This was the sixth move for the Lodge in the three years of its existence, but it then remained undisturbed for six years more. I realized that the occasion of our marriage should be marked with Buddhist ceremony, and accordingly compiled one for our use, surely the first instance of a bridegroom writing his own marriage service!

### THE STUDENTS' BUDDHIST ASSOCIATION

In November, Dr. A. P. de Zoysa, who had from the first taken an active part in the Buddhist movement in this country, formed the STUDENTS' BUDDHIST ASSOCIATION, with Dr. S. A. Wickremasinghe as President. Meetings were held monthly at the Mission headquarters, and the two organizations were never easily distinguishable. On the night of our marriage, December 17th, a Dinner was held by the Association at the Eustace Miles Restaurant, to which representatives of various Buddhist countries were invited. Among these was Kenryo Kawasaki of Japan, who attended our wedding in the afternoon and proved a most enthusiastic agent of English Buddhism on his return home. It is to be regretted that his scheme for a Mahayana Association to be formed among the Japanese students in London never materialized.

### A BUDDHIST MARRIAGE

On December 17th, 1927, Miss Aileen M. Faulkner and I, being respectively the Hon. Secretary and President of the Lodge were married, first by a civil ceremony at Ealing, and then in the Lodge room at 121 St. George's Road, by the ceremony written for the occasion and published in the December Magazine. Thirty people somehow got into our sitting room, including A. C. March, Vice-President of the Lodge, who proved a most capable "Officiant," A. H. Perkins and Charles Galloway, who acted as assistants in reading portions of the Scriptures where the text so indicated, the Rev. Will Hayes of Chatham, a Unitarian Minister who had

befriended the work of the Lodge from its foundation, Kenryo Kawasaki, mentioned above, and Jack Brinkley whose wife, too, became a Member in the New Year. A Press photographer took a flash-light photograph, which duly appeared in the *Sunday Graphic* while a visitor present remarked that the ceremony not only "went beautifully," but "sounded hundreds of years old".

We did not forget the Lodge during our honeymoon in France and Switzerland. In Paris we attended a meeting of the French Buddhist Group, later to become, under the inspiration of the Venerable Tai Hsü and the leadership of Miss Constant Lounsbery, *Les Amis du Bouddhisme*, and in Switzerland we met the young Prince Khun Mong of Hsipaw, Shan States, who became a Member of the Lodge in the New Year and aroused interest in our work on his return home.

41 GLOUCESTER ROAD, N.W.1.

By February, 1928, the Anagarika, who had returned to Ceylon the previous December, had collected enough money to buy a house at 41 Gloucester Road, Regent's Park, and the house at Ealing was sold.

In March, he wrote to me from Ceylon: "Three learned Bhikkhus have consented to take up residence at 41 Gloucester Road, and acquire a thorough knowledge of English and preach the Dhamma to the English people."

This was the first news of this attempt to establish in England a branch of the parent Sangha of Ceylon, and we began to prepare for their reception.

WESAK, 1928

To make our Wesak Committee more widely representative we tried to interest the Budokwai, the London Club for the practice of ju-jitsu and allied arts, the Burma Club and the Japanese Students' Association. For the first time we spent money on advertising the meeting, the cost being defrayed by our unfailing friend, Dr. W. A. de Silva. The result was an audience of over a hundred and seventy, and a most successful occasion was well reported in the Press.



## THREE BHIKKHUS FROM CEYLON

July 8th, 1928, a meeting was held at 41 Gloucester Road, to welcome the three Bhikkhus from Ceylon. Pandits Parawahera Vajiranana, Hegoda Nandasara and Dehigaspe Pannasara were all alike eager to make Buddhist history, but were totally unversed in Western ways of thought and but little versed in the English tongue. All alike learnt English rapidly but the Ven. Vajiranana alone stayed long enough and travelled widely enough to understand to some extent the needs of Western psychology. The three Bhikkhus were brought to England under the care of Depapriya Walisinha, now General Secretary of the parent Maha Bodhi Society, who helped them to form classes for the study of Pali Buddhism and Meditation. The arrival of such a deputation from the Buddhist Sangha of the East, however, gave rise to wide discussion both in our own magazines and in those of Calcutta and Ceylon on the purpose and value of such a Mission. In the *Buddhist Annual of Ceylon* for 1928 the Editor remarks: "We think that the Buddhism that will find foothold in the West in any appreciable degree will not be the popular faith of the Buddhist East. It will be an embodiment of the Philosophy of the Buddha which, while not differing from the essentials of the Dhamma . . . must adapt itself to the environments in that country". In my speech of welcome to the Bhikkhus on July 8th I emphasised the need of presenting the principles of Buddhism in a form acceptable to the Western mind, and, although, in the words of our report at the time, "Mr. F. J. Payne followed in his usual forceful manner, flatly disagreeing with most of Mr. Humphreys' remarks," history has justified our point of view.

The whole subject was thrashed out at a garden meeting convened by the Students' Buddhist Association in August, when I opened a debate on the motion, "Is Buddhism the Religion for England?" I was followed by J. F. M'Kechnie, who, having left the Sangha, no longer called himself the Bhikkhu Silacara, B. L. Broughton, Dr. A. P. de Zoysa, Captain H. M. Hardy, who was later elected President of the

B.M.B.S., H. E. Boedeker, who later changed his name to that of H. E. Taylor, and later again entered the Sangha of Ceylon as the Bhikkhu Upali, and several others. No two speakers seemed to agree on what they meant by Buddhism, and if there was a consensus of opinion that England *needed* Buddhism, there was an equally definite view that the country as a whole did not yet *desire* it. All this is of importance in deciding the policy of Buddhists in England towards the spread of the Dhamma.

#### A CATHOLIC PAMPHLET

Already, however, our uncoordinated efforts had produced a remarkable result, which was made manifest in a pamphlet written by G. Willoughby-Meade and published by the Catholic Truth Society under the title *Buddhism in Europe*. Quite by chance we found copies on sale in the entrance of Westminster Cathedral and considered the opening sentence extremely interesting: "While Spiritualism is perhaps the most actively undermining force at present working against Christianity in English-speaking countries, it is becoming more difficult to ignore another and much more insidious foe, namely, Buddhism." The whole pamphlet is a fine example of the pseudo tolerance of Rome, which advises a careful examination of all other points of view on the unshakable assumption that they are all wrong. Having given a careful outline of Theravada Buddhism, the writer describes Western materialism and scepticism as having prepared the way for Buddhism, whose adherents needed sympathy as "little children stumbling in the dark." He concludes, "Our enemy, then, is Buddhism, the tenuous but tough and elastic Buddhism of the Western materialist."

#### WHAT IS BUDDHISM?

On October 8th, 1928, we published *What is Buddhism?—an Answer from the Western Point of View*. The projected hundred pages had grown to 256, and we were only able to sell a book of this size at three shillings because most of the

matter had already appeared in serial form in the Magazine. Of the seven hundred and fifty copies of the first edition we had sold three hundred and fifty before publication, and as we had no capital with which to advertise, no machinery for distribution, and no business experience of any kind it is to the credit of the material presented that we have sold to date in England and abroad nearly three thousand copies of the three editions.

### THE VEN. TAI HSÜ

In the autumn of 1928 Kedarnath das Gupta, the energetic Organizer of the Fellowship of Faiths, arranged a series of public lectures on comparative religion, at the last of which I was asked to speak on behalf of Buddhism. I found beside me on the platform a heavily built Chinese in native costume who spoke no English and yet radiated a "dynamic peace," if I may coin that phrase, such as I had found in no human being before. Tai Hsü, Abbot of Nan Pu To Monastery, Amoy, President of the Buddhist Education Association of Nanking, and described by someone who knew of his work as the greatest single factor in the revival of Buddhism in China, had come to Europe to study Western Buddhism, as part of his far-reaching scheme for organizing an "International Institute of Buddhist Studies in Europe," with a committee in each capital representative of all Buddhist associations of whatever school. He told the meeting through an interpreter that he had been active in the revival of Chinese Buddhism since the age of twenty. Having founded the Chinese Buddhist Association of Nanking, he went into retirement for four years, for meditation and the study of European and Chinese philosophy. He then began to write and lecture, founded the Hai Cha'o Yin (*Voice of the Tide*) as the printed medium of the national revival which he contemplated, and began to

<sup>1</sup> It must be remembered that this part of the History speaks as from 1937. In fact *What is Buddhism?* sold steadily until 1951, when a large part of it, re-written as straight prose, was incorporated in the *Pelican Buddhism*.

train a large body of students to spread the Dhamma throughout the land. He was later invited to Germany, and returned home convinced of the need of making the Dhamma known in Europe generally. In 1928, at the age of forty, he once more came to Europe, and having delivered a series of lectures in Paris arrived in London, the third Buddhist missionary to reach our shores. On November 4th, he was welcomed at the British Maha Bodhi Society and on the following evening at the Lodge. On the latter occasion he asked me to form the London Committee of his International Buddhist Union, and I agreed. Considering that he spent but a few hours with each European organization it is amazing what enthusiasm he generated. He left next day for Germany, but he returned from there to Paris and so inspired his audiences that a group was formed by Miss Constant Lounsbery and called, at the Venerable Abbot's wish, *Les Amis du Bouddhisme*. Mrs. Humphreys and I were actually present at the founding meeting on our way back from a holiday in Switzerland, and were thus able to form a link between the new group and the Lodge. This link with London was strengthened by the Mission sending a Bhikkhu to Paris from time to time in order to be present on notable occasions.

#### THE LONDON BUDDHIST JOINT COMMITTEE

Under the influence of Tai Hsü's magnetic personality we formed a joint committee to plan and conduct the Wesak Meeting, 1929, and though its fourteen members, representing all existing societies and Chinese and Japanese students, did no more than two persons had done previously, their meetings gave an opportunity to manifest the right spirit of concord. On March 1st, the nearest approach to a representative meeting of London Buddhists met at the Lodge as the London Buddhist Joint Committee. The B.M.B.S. and the S.B.A. refused to co-operate officially, but were represented unofficially. There were present Mrs. Humphreys, March and myself from the Lodge, M. B. Kin and S. S. Bu from the Burma Society, M. Tateno from the Japanese Students'

Association, S. L. Fu and K. T. Chu from the Central Union of Chinese Students, Prince Khun Mong, Jack Brinkley, Dr. S. A. Wickremasinghe and Daya Hewavitarne. We made great plans, but few materialized. We tried to form working groups of Buddhists among the Chinese, Japanese and Siamese students in London, but failed completely, though we managed to interest a few individual Siamese. We agreed to organize a number of small provincial Wesak meetings to be held concurrently with the London festival, but only three took place. We organized four public lectures at the Essex Hall during the following June which attracted about forty people for each meeting.

#### WESAK, 1929

Nearly three hundred, however, attended the joint Wesak Meeting on May 23rd, when Francis Payne took the Chair. The Bhikkhu Vajiranana was the principal speaker, and led the recitation of Pansil in Pali. Nearly two hundred attended the Wesak Meeting at the Mission the following Sunday, when the Bhikkhu Nandasara was the principal speaker, the third Bhikkhu having been invited to the Wesak Meeting in Paris, where he proved very popular. At the same time Wesak was celebrated by George Yoxon in Liverpool and by the Rev. Will Hayes, a Unitarian Minister, in Chatham.

#### NEW PUBLICATIONS

The year 1929 was notable for a number of publications by both Societies, in furtherance of the policy favoured by Ananda Metteya of making known Buddhist principles by means of cheap literature. The Mission published a long essay on *Kamma* by the Bhikkhu Silacara, a *Buddhist Service* compiled by Payne, which, consisting as it did of Pansil, as usually taken at Buddhist meetings, and extracts from the Scriptures in Pali and English was not too happily called a "Service," and a third pamphlet, compiled by Devapriya Walisinha, called *Buddhism, the Religion of Compassion and Enlightenment*, which is the equivalent of the Lodge's *Buddhism*

and the *Buddhist Movement To-day*. At the invitation of G. E. O. Knight, F.R.G.S., who was the leader of the Expedition composed of Ellam, the first General Secretary of the old Society, Fletcher, already referred to as the Lama Dorje Prajnananda, and Dr. McGovern, in their famous trip into Tibet in 1922-23, which culminated in McGovern's solitary trip *To Lhasa in Disguise*, I wrote a pamphlet on Buddhism and called it *A Religion for Modern Youth*. This he published at his Golden Vista Press about the same time as he brought out his own delightful *Intimate Glimpses of Mysterious Tibet*, being his own account of the Expedition. At the same time A. C. March, who had edited *Buddhism in England* from its inception, resigned his post as an accountant in the City and by arrangement with certain Members of the Lodge gave up his whole time to its work. Thereafter, until 1936 he ran the Magazine, compiled books and conducted his vast correspondence from his home in Guernsey, his first task being the compilation of a *Brief Glossary of Buddhist Terms* which first appeared in 1931, and seems to have supplied a definite want among students of Buddhism.<sup>1</sup>

#### ERNEST HUNT

In September both the Mission and the Lodge welcomed back to England on a well-earned holiday one of its most noted Buddhist sons, Ernest Hunt, known in Hawaii by his Buddhist name, the Bhikkhu Shinkaku. For thirty years he has laboured in Hawaii to save the children of the Japanese inhabitants from compulsory education in Christian schools, with the inevitable lowering of their innate religious standard. He opened Buddhist classes for them with the assistance of his wife, and gathered to the English section of the Japanese Hongwanji Mission, under the powerful support of the late Bishop Imamura of that sect, a number of English and American Buddhists to offset the Christian and, at times, irreligious influence of American culture. In the course of his work he founded and largely paid for the *Buddhist Annual*

<sup>1</sup> For New Edition see Part II hereof.

of *Hawaii*, which was for some years the most delightful and comprehensive Buddhist magazine on the market. All honour to such untiring and unselfish enterprise.

#### DR. ERNEST ROST

Another outstanding figure of this period was Lieut.-Colonel Ernest Rost, O.B.E., K.I.H., M.R.C.S., etc. Dr. Rost, who was born at Ealing in 1872, spent his early career in Burma, where he joined the Indian Medical Service. In Rangoon he became a very successful surgeon and a founder of the Rangoon Medical School. He early became interested in Buddhism, and was one of the first to co-operate with Allan Bennett when he arrived in Burma to take the Robe. His part in the Mission to England in 1908 has already been related. During the War he served on the North-West Frontier and retired on pension to England in 1924. He at once began an intensive study of the Abhidhamma, and in 1930 published the results of his analysis in *The Nature of Consciousness*. Meanwhile he had joined both the Lodge and the B.M.B.S., and in November, 1929, held the first of a series of meetings at the house of his hostess, Mrs. Matterson, in West Hill, Putney. It is possible that this system of drawing room meetings, used in the days of the first Mission, might have served to interest a new section of the public, but he died in June, 1930, and was cremated at Golders Green after a Buddhist Service devised by Francis Payne and conducted by the Bhikkhus Nandasara and Pannasara in the presence of a large attendance from the various Buddhist societies. Thus, there passed from our midst a great gentleman, whose name should ever be connected with that of Allan Bennett wherever the advent of the Dhamma to England is discussed.

#### J. E. ELLAM

Within a few months three more well-known Buddhists passed away. Captain J. E. Ellam, one-time General Secretary of the old Society, and Editor of the *Buddhist Review*,



author of *Navayana, Buddha the Atheist*, and many articles, died in tragic circumstances in July, 1930, and was followed in the New Year by Mrs. Adams Beck, whose works on Buddhist doctrine couched in story form, such as the *House of Fulfilment*, *The Splendour of Asia* (later reprinted as *The Life of Buddha*), and the *Garden of Vision*, brought the Message of the Buddha to thousands who would never have read of it in books which bore the title Buddhism.

Of far greater loss to the Mission in London, if not to the Lodge, however, was the death of the great Patron of the work of the Anagarika Dharmapala, Mrs. Mary Foster, whose death in December, 1930, at the age of eighty-seven removed from the Mission its main source of revenue.

#### A MEDITATION CIRCLE

In November, 1930, certain members of the Lodge formed a Meditation Circle. They felt that the outward activities of the Lodge failed to satisfy entirely the needs of its members, and realised that any association formed to make known spiritual principles should have a "heart" as well as a "head", that only by intensive concerted effort in the inner world of thought could the Lodge be made an effective spiritual entity, and their own development proceed accordingly. Membership of the Circle is confined to members and close friends of the Lodge, though members are scattered all over the world. The work is carried on by meetings of those who live in or near London, and correspondence with those too far away to attend. Much of the material from these letters finds its way into the Meditation Page of *Buddhism in England*, for which members of the Circle are responsible, and the textbook published by the Lodge, *Concentration and Meditation*, was mainly their work. Alexander Fisher's *Followers of the Buddha*, founded in 1909, to satisfy a similar need, did not long survive; the Circle, however, after seven years' activity, still carries on.



## TWO MORE BHIKKHUS FROM CEYLON

On July 27th, 1932, two Indian-born but Ceylon-trained Bhikkhus arrived in London to replace the three Sinhalese Bhikkhus who had left. The older of the two, then thirty-nine, was Rahula Sankrityayana, who was born in the United Provinces, and after studying the Dhamma in Ceylon entered the Order in 1930. Ananda Kausalyana was younger, smaller of stature and a less powerful personality. If only the former's dynamic energy and immense erudition could have been allied to the latter's more peaceful and persuasive mentality, and this material been wisely used for the dissemination of the Dhamma in England, a new era might have opened, but it was not to be. The opportunity was allowed to slip, and in due course they returned to the East, the Bhikkhu Rahula in November, 1933, the Bhikkhu Ananda in March, 1934. Meanwhile, the former offered for public inspection a unique collection of Tibetan wall-paintings which he had obtained from the palace of the Tashi Lama at Tashilhunpo and from Lhasa itself, whither he had made a pilgrimage disguised as a Tibetan Lama, a feat made possible by the fact that he spoke Tibetan fluently.

## THE TWO MAGAZINES

While the two learned Bhikkhus were at the Mission they held classes in the Buddhist Scriptures, Pali and meditation, thus carrying on the work of their predecessors, and under their influence the *British Buddhist* was able to expand in October, 1932, to forty pages. *Buddhism in England*, on the other hand, began to publish a series of illustrations, many being from paintings by that capable artist, Mlle. Louise Janin, of Paris. We also published the first article by a Tibetan, being the work of the Lama Yongden, the adopted son of Mme. David-Neel, the French expert in Tibetan Buddhism. At the same time we made two experiments, both tolerably successful. At Lodge Meetings we began a series of discussions on the fundamental principles of Buddhism in which the Chairman took the role of an intelligent but

sceptical enquirer, closely cross-examining the members present on their collective ideas on each principle in order to make them find out what they did believe and why. The second scheme came from the brain of A. C. March, who organized a series of "Ever-Circulators", or correspondence circles in different parts of the world, notably Liverpool, Leeds, and New Zealand, whereby members unable to meet one another kept up a discussion by organized correspondence on the subject in hand, and so vicariously gained the advantages of meeting together periodically.

#### GIFTS TO THE LODGE

By this time the Lodge Library had grown to about five hundred volumes, partly by purchase, partly by review copies for the Magazine and partly by gift. Gifts to the Lodge, however, have not been confined to books. The July-August issue of our Magazine, for example, was dedicated to the memory of Sir Edwin Arnold, who was born on June 10th, 1832, and we were delighted to be able to acquire from his eldest son the armchair in which much of the *Light of Asia* was composed, while his second son, Dr. Emerson Arnold, wrote an appreciation of his father for the Magazine, and joined the Lodge. About the same time Sir Ralph Paget, at one time British Ambassador in Siam, gave to the Lodge on permanent loan a collection of Buddha rupas given him in Siam, and these have in turn been lent for life to various members of the Lodge. We have at times been positively embarrassed by the number of images of the Buddha of all sizes, age and material which have been sent to the Lodge, "to find a home where they will be respected," by persons who, not being interested in Buddhism, yet felt they should be returned to a proper resting place. G. E. O. Knight let us acquire a collection of precious gifts, embroidered robes, porcelain and other articles, some of which were given him by the late Dalai Lama himself, in Tibet, and the Lama Dorje Prajnananda of Rangoon has recently sent us a collection of Buddhist relics, rosaries and the like which he

acquired in Sikkim, Tibet, and other parts of the Buddhist world.

#### THE LIVERPOOL AND DISTRICT BUDDHIST LODGE

In February, 1933, a collection of Buddhists in or near Liverpool, under the leadership of George Yoxon, revived the Branch which had ceased to function during the War, and called it the Liverpool and District Buddhist Lodge, a name changed in 1934 to the Liverpool Buddhist Mission. Members of the Lodge and the B.M.B.S. alike paid visits to the group from time to time, and this Mission, with a Croydon group, represent the two existing Buddhist associations outside London to-day.

#### DEATH OF THE ANAGARIKA DHARMAPALA

In May, 1933, came news of the death of the Anagarika Dharmapala. He had entered the Order in 1931, at Sarnath, as Sri Devamitta Dhammapala, and was thus the first Bhikkhu to be ordained on Indian soil for over seven hundred years. There he died on April 29th, 1933, at the age of sixty-eight, worn out with fifty years' work in the cause of the Dhamma.

#### WESAK, 1933

Wesak was celebrated as usual by a joint meeting of both Societies, with myself in the Chair, supported by the Bhikkhu Ananda and others, including A. H. Perkins, whose zeal for Buddhism could not better be shown than by the fact that for years he drove by car from Portsmouth to London and back merely to attend Lodge meetings, often arriving home in the early hours of the morning and sometimes in foggy weather spending the night in his car. Wesak was also celebrated at Cambridge at the house of the Maharaja Kumar of Dharampur, supported by the Bhikkhu Vajiranana, who had returned to England to take a degree at Cambridge, Dr. E. J. Thomas of the University being in the Chair.

#### BUDDHIST MEDITATION

Meanwhile there had appeared one of those simultaneous



CHRISTMAS HUMPHREYS. The President-Founder of the Buddhist Society, London.



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### 37 SOUTH EATON PLACE,

In September, 1933, the private house, of necessity moved to our present address, 37 South, five minutes' walk from Victoria St., central meeting place. Its greater size a room being set aside for the Lodge Library, and Buddhist Shrine, open to members of the Lodge.

### NIGEL WATKINS

In November we were given the opportunity through Nigel Watkins, son of Mr. J. M. Watkins of Cecil Court, Charing Cross Road, who was at one time secretary to H. P. Blavatsky, to purchase from the residuary legatee of G. R. S. Mead, who had recently died, the small golden Buddha

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#### GRESS

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ed friends, the only remaining event of  
European Buddhist Congress, held at the  
the British Maha Bodhi Society on September  
On the first day A. H. Perkins was in the Chair  
welcome delegates, who included A. C. March from the  
Lodge, the Rev. Will Hayes from the Free Religious Move-  
ment, N. D. S. Silva, Chairman of the Dharmapala Trust  
which provides the only regular income for the Mission,  
Prof. Edmond Privat, the great Esperantist from Switzerland,  
Miss Bertha Dahlke and Guido Auster from Germany, and  
Miss Lounsbery from France. On the following day the Ven.

Tao Chun, the German Buddhist who, as Martin Steinke, had founded the Gemeinde um Buddha in Berlin, declared the meeting open to discuss the proposition before it, the best way to improve the Buddhist position in Europe. Congratulations are due to Daya Hewavitarne for the organizing of the Congress, which established as much as any such meeting can do, an atmosphere of mutual goodwill.

### THE WHEEL

In January, 1935, the *British Buddhist* was replaced by an eight-page mimeographed monthly periodical called *The Wheel*, edited by Daya Hewavitarne, which obviously cost the Mission far less than the *British Buddhist*. *Buddhism in England*, on the other hand, began to publish the results of our study of the *Tao Te Ching*, the Chinese classic, and opened its pages to a discussion on Buddhism in the light of modern psychology. Meanwhile further gifts arrived. In memory of Doris Elton, his wife, Bayard Elton gave us a specially illustrated first edition of the *Light of Asia* which, with a first edition of the *Voice of the Silence*, signed by H. P. Blavatsky, is one of the treasures of our Shrine Room; Miss Balls about the same time gave us a framed photograph of the famous Bhikkhu Hikkaduve Sumangala of Ceylon, which had once belonged to Professor Mills, and Dr. Fleetwood Outram gave us, in exchange for a few pounds for her Clinic, an amber necklace whose known history goes back two thousand years and which she had for long used with success in healing children. Finding it growing "tired", she asked that it be restored to a Buddhist atmosphere, and it now rests in the lacquered cabinet which houses the gilded Burmese Buddha Rupa before which Pansil has been taken by so many Western Buddhists in the past twelve years.

### CONCENTRATION AND MEDITATION

On February 15th, 1935, the result of eighteen months' hard work appeared in public as the first edition of our textbook, *Concentration and Meditation*, containing 340 pages



for the price of 3s. 6d. We expected this publication to arouse interest, but were surprised at the speed with which successive editions have been sold. It may be that in the midst of so much positively dangerous and selfish advice being broadcast in the name of Yoga, a book based on sound commonsense and personal experience fills a definite need.

### WESAK, 1935

Wesak was again celebrated at the Caxton Hall. Speakers were Dr. B. E. Fernando, who has done so much in the years past to raise the standard of writing and speaking at the Mission, Charles Galloway, a member of the old Society, Alan Watts, who was by now taking a very active part in the affairs of the Lodge, and Mrs. Humphreys and Alan Grant who read from the Scriptures. At Liverpool eleven Buddhists held a week-end conference at Hayfield, in Derbyshire, and thus paved the way for an oft-mooted Buddhist Summer School. On Wesak night H. E. Taylor was ordained in Ceylon as the Bhikkhu Upali, and according to current reports is preparing himself to become a very valuable link between East and West.

### THE BUDDHIST LODGE BIBLIOGRAPHY

A month later we published A. C. March's *Buddhist Bibliography*, a work which had taken him over five years to compile. It is a unique effort, and we hope to get it adopted as the standard Buddhist Bibliography in the principal libraries of the world. Thereafter March, whose eyes were troubling him, begged to be excused the arduous labours of managing and editing the Magazine, as well as being Hon. Treasurer of the Lodge and conducting its correspondence, and we accordingly elected Mr. L. W. Watts, father of Alan Watts, to the post of Treasurer and Vice-President, and in the following May handed over the Magazine to Alan Watts. We first got in touch with this young man in 1929, when he wrote to us from a school at Canterbury. We assumed that he was a master, and received a shock when we found out that this

writer of mature opinions on Buddhist subjects was then a schoolboy of fifteen.

Meanwhile the Mission celebrated the return of B. L. Broughton after a four years' tour of the East, and elected him President for the ensuing year, an office which he had been the first to occupy. Distinguished visitors to the Mission included Sir Francis Younghusband, who was already busy preparing the World Congress of Faiths for 1936, and Sir D. B. Jayatilaka, Leader of the State Council of Ceylon.

Speakers at our eleventh birthday meeting included Dr. W. Stede, an Hon. Member of the Lodge, and Dr. Har Dayal, both of whom have given much time to lecturing at the Mission as well as attending meetings of the Lodge. In February, 1936, Alan Watts' *Spirit of Zen* was published in the Wisdom of the East series, and on May 1st he took over the task of editing *Buddhism in England* from A. C. March, who, after ten years' uninterrupted work, deserved a rest. A feature of the first issue under his control was a hand-printed wood-cut on the Japanese koan, "the sound of one hand" by Hassuko (Mrs. Christmas Humphreys), who is responsible for the various colour prints which from time to time have graced our Calendar and occasionally the Magazine.

#### THE WORLD CONGRESS OF FAITHS—DR. D. T. SUZUKI

The event of the year was the World Congress of Faiths, held in London from July 3rd to 17th under the Chairmanship of Sir Francis Younghusband, with Mr. Arthur Jackman as a most efficient Secretary. Buddhist representatives were Professor D. T. Suzuki of Japan and Professor G. P. Malalasekera of Ceylon. The former was judged by many to be the most popular figure at the Congress. Born in 1870, Daisetz Teitaro Suzuki studied Zen Buddhism under the late Shaku Soyen of Kamakura, and in 1920 was appointed Professor of Buddhist Philosophy at the Otani University, Kyoto. In 1921 he founded the *Eastern Buddhist*, the most scholarly work of its kind in print, and for the last ten years has made his name world famous for his series of *Essays on Zen Budd-*

hism, and his translations and comments on the more famous Mahayana Sutras used by the Zen sect. Dr. Malalasekera, Professor of Sanskrit and Pali at the Ceylon University, Colombo, was no stranger to London Buddhists, for he had more than once spoken at Wesak meetings, and is one of the most active Buddhists of the younger generation in Ceylon. Another fine speaker at the Congress, and a good friend to London Buddhists, was Sir Sarvepalli Radhakrishnan, whose election to the newly founded Spalding Chair of Eastern Religions and Ethics at Oxford University was universally popular. So soon as his Congress engagements permitted Dr. Suzuki visited the Lodge, in order to assist us in our study of Zen. Other visitors to the meeting convened to welcome him were Miss Lounsbery from Paris, Count Wachtmeister, busy on preparations for his Buddhist Opera, Ch'u Ta-kao, then hard at work on his new translation of the *Tao Te Ching*, Dr. Malalasekera and other visitors to the Congress. We found, as we expected, that an hour with a Zen master was worth weeks of literary study, and at these and other meetings which Dr. Suzuki was good enough to attend we learned enough to lay the foundations of a definite course of study of Mahayana Buddhism which has been far too long delayed. At one of these meetings I had the pleasure of announcing that the Ven. P. Vajiranana, leader of the original three Bhikkhus to take up residence at the Mission, had been admitted to his Doctorate at Cambridge University for his thesis on Buddhist Meditation, and we suffered a double loss when both he and Dr. Suzuki thereafter returned to the East.

#### DEATH OF EDMOND HOLMES

In November we suffered a further loss in the death of Mr. Edmund Holmes, a great pioneer in educational reform, and author of that "best seller", the *Creed of Buddha*. For many years an Hon. Member of the Lodge, he was, at his passing, one of the last of a generation whose scholarship and charm prepared the way for the Buddhist movement as it is to-day.

## WESAK, 1937

On May 25th, 1937, Wesak was celebrated by London Buddhists for the thirtieth consecutive year. Taking advantage of the presence in London of so many distinguished Delegates to the Coronation of King George VI, we invited a number of them to the ceremony, and were fortunate in having the Hon. Dr. Ba Maw, Chief Minister of Burma, in the Chair. Supporting him were the Hon. Mr. Justice Mya Bu, and Captain Tun Hla Oung, a grandson of Mrs. Hla Oung who financed and accompanied the original Mission in 1908. From Ceylon we had Mr. Sri Nissanka, barrister and one-time Bhikkhu, who is patron of the Salgala Monastery where the English Bhikkhu Upali is at present working. The Hon. Sir D. B. Jayatilaka, Minister for Home Affairs in the Government of Ceylon, visited both the Mission and the Lodge but was unable to be present at Wesak. The room at the Caxton Hall was full to overflowing, distinguished visitors including the Duchess of Hamilton and Miss Lind-af-Hageby.

## A BUDDHIST OPERA

On the same night as the Wesak Festival, Count Axel Raoul Wachtmeister, son of the Countess Wachtmeister who was the close friend of H. P. Blavatsky, and himself for many years a member of the Lodge, produced at the Scala Theatre a Buddhist Opera in two Acts which he called *Prince Siddhartha*. The words he compiled from the works of Edwin Arnold, Samuel Beal and Mrs. Adams Beck, the music being entirely his own. The Opera, in twenty scenes, was well received. It is to be hoped that this first effort to make known the message of Buddhism through the medium of Western music will set a fashion for the days to come.

## CONCLUSION

What have we done in thirty years of work? The answer seems to be, more than will ever be made known. We are working in the powerful medium of thought, strong in the faith, as Victor Hugo phrased it, that "there is one thing that

is stronger than armies, an idea whose time is come." Between them the various Buddhist organizations in the country have given many hundreds of lectures, to a wide variety of audience. Thousands of magazines have been sold to all classes of the community, and the steady sale of Buddhist books and pamphlets shows that our reading public is many times larger than will ever be seen in a lecture hall. In addition, private meetings have been held regularly by both societies for the study of Buddhism and the practice of meditation.

The result of all this manifold activity has been a slow diffusion of Buddhist principles, the existence of which is proved increasingly by a careful watch on all varieties of the public press. Articles, allusions, remarks in speeches and even jokes show even better than the rising sales of Buddhist literature the increasing interest shown in England for the largest of the world's religions which, if it cared to boast, could claim the noblest history. It is beyond question the most tolerant religion the world has known, and no man has ever been persecuted, much less killed for refusal to accept its point of view. Wherever the Dhamma has penetrated, art and architecture have flourished as never before, while no religion has ever produced a wider or a loftier range of thought available to the humblest mind that is capable of entering its realm. If to these qualifications be added the triple virtues of unbounded compassion for all forms of life, without exception or reserve, a rugged independence of mind which seeks enlightenment, by its own self-effort, from the illimitable source within, and a balanced, cheerful, practical treading of the Middle Way between all extremes as the ideal of the daily life, is it surprising that untold thousands of English men and women humbly consider themselves, although they find no need to proclaim themselves, the followers of the All-Enlightened One?

END OF FIRST EDITION

## PART TWO

### The Period 1937-54

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## PASSING OF FAMOUS BUDDHISTS

IN 1942 Mrs. Rhys Davids died at the age of 86, and with her passed the last of the great translators whose efforts gave us most of what we know of Pali Buddhism. She was never in fact a Buddhist, though often asked to represent Buddhism at conferences on comparative religion. It may be, however, that she served to link scholastic tradition with Buddhism as a living philosophy in the West. It is fortunate that Miss I. B. Horner was available to carry on the work of the Pali Text Society, and so to conclude what Mrs. Rhys Davids and her husband so magnificently began.

American Buddhism has suffered heavily. Mr. Dwight Goddard, producer of the first "Buddhist Bible", was a keen pupil of Dr. D. T. Suzuki, and helped him in the production of some of his major works. His own writing was considerable, and his little magazine, *Zen*, did much to make that aspect of the Dharma known in the U.S.A. Others to pass were Mrs. Muriel Salanave, founder of the Western Women's Buddhist Bureau, at which she laboured for many years, by correspondence and lectures, in the cause of the Dharma. Like Mrs. Ruth Everett, now, as the widow of the late Sokei-an Sasaki, the moving spirit behind the First Zen Institute of New York, she visited Japan and studied there in a Zen monastery. There she found a compatriot in the late Mrs. Beatrice Lane Suzuki, American wife of Professor D. T. Suzuki, who died shortly after completing for us the MS of her *Mahayana Buddhism* in 1938.

In Japan itself Dr. Takakusu and Professor Yamabe were Buddhist scholars whose passing left the cause of Buddhism the poorer, and in China Mrs. A. L. Cleather, a close personal friend of the late Tashi Lama in his exile in Peking, and author with Basil Crump of *Buddhism, the Science of Life*, passed away at the age of 82 in 1938. She was the last but



one survivor of H. P. Blavatsky's Inner Group, and to the end of her life fought to preserve the good name of that great Buddhist, and to make known to the world the true Buddhism which she proclaimed.

But China's greatest loss has been the passing of the Venerable Tai Hsü (see pp. 72-3 hereof). As Chu Ch'an (John Blofeld) wrote in *The Middle Way* (Vol. 22 p. 18), "During the last two decades he had done more for Buddhism in his own country than any of his contemporaries and, at the same time, devoted much attention to the promotion of closer relations between Buddhist communities all over the world. His total contribution to the Buddhist cause was enormous." It seems that there is none to replace him, and in his *Jewel in the Lotus* (1948) Mr. Blofeld makes it clear how great was the loss to China.

The late Mr. Har Dayal was a most popular writer and lecturer on Buddhism, and *The Bodhisattva Doctrine in Buddhist Sanskrit Literature* is a classic. Another great Indian Buddhist was the late Ananda Coomaraswamy, whose *Buddha and the Gospel of Buddhism* originally brought me into Buddhism, as I have related elsewhere herein. His contribution to modern Buddhism was very great, and though my opinion is biased for the reasons given above, I still consider that of the hundreds of books which I have read on the subject of Buddhism, *Buddha and the Gospel of Buddhism* is the greatest. It is therefore to be regretted that the publishers did not see fit to grant the Society's request to reprint it as a memorial to its author. In Ceylon, the late Sir D. B. Jayatilaka, one of the earliest Council Members of the old Society and founding President of the Y.M.B.A., had become one of the big men of modern Ceylon, and the first Sinhalese Buddhist to be knighted. In 1948 we heard of the passing of Professor Nicholas Roerich, one of the few writers on the Buddhism of Mongolia, whose *Altai Himalaya* and other memorable prose and verse, as well as his famous paintings, will long remain as a monument to his memory.

The Society has always had many Theosophical friends,

and mention must be made of the passing of Mr. J. M. Watkins, friend of the late H. P. Blavatsky, and founder of the bookshop in Cecil Court, Charing Cross Road, which is known throughout the Buddhist world. His son Geoffrey, better known as Nigel, has long been a member of the Society, and is the wholesale agent for its publications.

#### NEW PUBLICATIONS

Of some importance was the Society's edition of the Taoist classic, the *Tao Te Ching*, translated, with a foreword by Prof. Lionel Giles, by our friend and fellow member, Ch'u Ta-kaio. This version, the first attempt by a Chinese to translate this immortal work into English, received immediate recognition, and has since been used in several "World Bibles" as the standard and best translation. In 1939 a Masque-Ballet on the Life of the Buddha was produced at the Steinway Hall, the verse being by our old subscriber, John Masefield, the Poet Laureate, with choreography and music by Ernest Beck. The performance was charming, and the verse, later published for its own sake, is a valuable addition to Buddhist as well as English literature.

#### THE OUTBREAK OF WAR

War was declared on September 3rd, 1939, but, as all will remember, little in fact occurred until the spring of 1940. The Buddhist Mission at Regent's Park closed down; with the fall of France we were cut off from all other Buddhist activity in Europe. In view of the expected bombing of London ordinary meetings were suspended, but the annual Birthday Meeting was held in November at the Caxton Hall, when I spoke on "Peace in War", a state of mind which, as the years passed by, became more and more difficult to maintain. Those of our members young enough to fight were faced with the problem which had faced their predecessors in the old Society in 1914. To fight, or not to fight? To assist the nation in which they were born or to stand upon the principle that violence is in all circumstances wrong?

As in the previous war, some chose one way and some the other. Some fought, and gained distinction on the field of war; others declared themselves conscientious objectors, and suffered the odium which their choice entailed. All that went returned; all, no doubt, were the richer by their several experience.

#### WESAK, 1940

The Wesak Festival for 1940 was held on May 21st, within ten days of the real outbreak of war, and there was the tension of wondering in all men's minds. The Hall was packed. The Bhikkhu U Thittila, later to become Librarian to the Society and one of the leading figures in English Buddhism, made his first appearance, and later in the Meeting I spied from the Chair Mr. C. Jinarajadasa, President of the Theosophical Society, and invited him onto the platform. An excellent address was given on "Gotama the Buddha" by Mr. Vasa Lindwall, who little knew that in a few days' time he would be doing magnificent rescue work as a Naval Officer at Dunkirk. Miss Clare Cameron spoke on "What Buddhism is not", and Mr. Moine Al-Arab, an Egyptian member of the Society and a keen member of the Council of the Fellowship of Faiths, spoke on "What Buddhism is". I spoke on Buddhism in the West, the need for which was apparent to all, for Buddhism alone has been free from bloodshed since its foundation. I tried to summarise the Buddhist attitude to war in the November, 1940, issue of *Buddhism in England*. If it verges at times on the histrionic, it was written in the full blast of the early days of the "blitz." I quote but the last paragraph:

"A Buddhist's duty, as I see it, is to be cool, courageous and compassionate, watching the weaving of the karmic pattern and striving to find and to perform all duty 'in the scorn of consequence'. With the faith born of an inner vision he knows that in this mighty clash of eternal principles there is, as well as suffering, great opportunity, and the needful preparation for gentler and more splendid days

to come. Meanwhile, as we live and have our being in the dark night of war we can console ourselves, when courage wavers, with the wisdom of three words—'It will pass'."

#### THE FIRE OF LONDON.

In December, 1940, the premises of Arthur C. Sanders, our printers for seventeen years, were half destroyed by fire, and a few weeks later the whole premises were consumed. With them went nearly all our stock of literature, the standing type of many of our "best sellers", the blocks of standing illustrations, and our seal. Owing to a misunderstanding between the printer and ourselves we were not insured, and the minimum loss of £250 was a severe blow to our small resources. Mr. Sanders was unable to carry on, but before he found other employment we placed on record our appreciation of his unfailing kindness to a small, penurious society. Thereafter, while using our new printers, James Wakeham and Co. Ltd., for all books which passed through the Journal, we enlisted the help of an ever widening circle of other printers, large and small, to help us over the paper difficulties which at times threatened to end our publication of Buddhist literature. As it was, before very long we had nearly all of our pre-war publications back in print, and produced a steady supply of new material.

#### WESAK, 1941

For eight years the headquarters of the Society had been our house at 37, South Eaton Place, Westminster. On April, 16th, 1941, during the last but one of the great air-raids of the early part of the war, a land-mine fell on the houses opposite and so seriously damaged the house that no one in the drawing-room, where meetings were held, would have survived had a meeting been in progress. As was laconically reported at the time,<sup>1</sup> "Mr. Humphreys was standing on his doorstep fire-watching. The explosion, which destroyed twenty or thirty

<sup>1</sup> *Buddhism in England* Vol. 16 p. 26

houses, flung Mr. Humphreys back into the house and then passed on to wreck the entire Mews at the back of the house, leaving Mr. Humphreys lying in the wreckage of the hall with only a bruise or two. The house was very severely blasted, and nearly classed as uninhabitable, but hard work by the builders and by Mr. and Mrs. Humphreys, who lived below ground for a week or so, has saved the building, and meetings' re-opened there on May 19th. The Shrine Room was wrecked, but the Shrine and Rupa are being mended. Other Lodge property is safe."

An even greater raid took place on Saturday, May 10th, 1941, and on the Sunday morning, as we patched up further damage to our house, we wondered who would appear for the Wesak meeting on the Monday night, or whether the Hall still stood to receive them. Yet eighty members and friends appeared to listen to speeches by the late Sir Hari Singh Gour of India and Mr. John Blofeld of China, later to become the principal source through which the Society received original translations of Mahayana scriptures as yet unknown to the West.

#### THE GOTAMA FELLOWSHIP

About this time Miss Vera Bingham, an old Theosophist subscriber, formed the Gotama Fellowship to bring together Buddhists and Theosophists of pacifist belief in order to assist them to apply their beliefs individually and collectively. This small and energetic group produced a monthly magazine, *The Forum*, and held several meetings. At least it was a protest in the midst of violence against the folly of all violence, and a reminder in the days of war that peace must dwell within if it is to be manifested in the world of men.

#### RECONSTRUCTION

It is interesting to look through the pages of our Journal at this time, and to see how soon in the actual history of the war the feeling became general that the war was already won, and that all that remained was the dreary process of actually

winning it. Even in 1942 there was much talk of reconstruction for the post-war period, as though the failure of the enemy to crush all opposition with the violence of the air assault implied a successful swing-back of the pendulum. Certainly meetings were resumed in full, and were soon uncomfortably crowded, while new publications were produced as fast as paper permitted. A series on "The Foundations of Peace" proved very popular, the first in the series, *Foundations of Peace*, by Clare Cameron, setting the standard of quality for those which followed. The second was W. J. Gabb's *Beyond the Intellect*, later reprinted by popular demand. The third was Clare Cameron's *The Way of Becoming*; the fourth, *Buddhism and God* by R. J. Jackson, and the fifth, *The Spiritual Teaching of the East*, by Crampton Chalk. My own contribution was *Studies in the Middle Way*, a collection of articles and talks published by C. W. Daniel and Co. Ltd., and *Karma and Rebirth*, published by John Murray in the Wisdom of the East Series.

#### A CHANGE OF HEADQUARTERS

On July 27th, 1942, the last Meeting was held at 37, South Eaton Place. For the time being the Society carried on at our new home in St. John's Wood. From there we planned a complete reorganisation of the Society, and at the Wesak Meeting in May, 1943, the new arrangements were made public. The name of the Society was changed to THE BUDDHIST SOCIETY, LONDON; the name of its Journal was changed, after much discussion, to *The Middle Way*, with a new cover designed by Mrs. Humphreys, and its headquarters were moved to a set of 18th century rooms over the Plane Tree Restaurant at 106, Great Russell Street, W.C.1. The Library of 2,500 books was entirely reorganised and given a new bookplate, all books being stamped with the name of the Society to reduce the constant loss from carelessness and worse. Meetings, for many years on alternate Mondays, became weekly, then twice weekly, and, soon after the war was over, three or four times a week. The Bhikkhu Thittila became of more and

more service to the Society, foreshadowing the time when, in September, 1947, he would be able to give it his whole time, and become one of the leading figures in English Buddhism.

### A MESSAGE FROM CHINA

Early in 1944, when the bombing of London had recommenced, it was a delightful surprise to receive from China a large, beautifully written Message of Greeting to the Society from the Ven. Tai Hsü, then and until his death the leading figure in the revival of Buddhism in China. The Greeting, as now framed and hung in the Society, is in three lines which read, "Bodhicitta is the Cause, and Great Compassion (Karuna) the Root, of Prajna, and are together the Means to Enlightenment. To the Buddhist Society, London,—Tai Hsü", and these words are followed by his seal. This beautiful example of classical Chinese writing is a work of art as well as an exhortation to the mind, and is itself a memorial in London to one of the greatest figures in modern Buddhism.

### OUR TWENTIETH BIRTHDAY

Meetings were just developing to pre-war strength when, in the spring of 1944, the bombing began again. The new defences of London, however, drove off the raiders, and when the "V.I's" or "Doodle-bugs" began to come over in quantity in June, 1944, it was agreed that even the frequent "alerts" were no reason for suspending meetings, and we carried on. By November we were in the midst of the third and last form of bombing, by "rockets", but as no-one knew either when or where a bomb would land, by night or day, these too were ignored. On November 18th we celebrated our 20th birthday.

### TWELVE PRINCIPLES OF BUDDHISM

In the course of my own address at this meeting I stressed the need of a clear-cut Western presentation of Buddhist principles, and a Committee was formed to include, if possible, the basic principles of all Schools of Buddhism into a single



leaflet, suitable for distribution. Thus was born, early in 1945, "Twelve Principles of Buddhism", the first attempt since Col. Olcott's famous "Fourteen Fundamental Buddhist Beliefs", upon which all major Schools of Buddhism agreed in 1891, to find such a common ground. They have since been translated into sixteen languages and dialects, and have been included in various larger publications of the Society.

### THE END OF THE WAR

Our first task after the War was to get in touch with our Buddhist friends abroad. Miss Lounsbery, founding President of Les Amis du Bouddhisme in Paris, wrote to us that they had not only carried on their meetings throughout the war, though on a diminished scale, but had kept their Journal going; but for a long time it was impossible to find out what remained of German Buddhism. We soon made contact with our friends in newly re-occupied Burma, and various prisoners of war and internees were swiftly restored to us. At Wesak, a few weeks later, we were allowed, after much correspondence, one minute of the B.B.C. News, but a longer message of greeting was sent on the Eastern Service.

### RECONSTRUCTION

The 21st birthday of the Society was celebrated with much enthusiasm in a hall filled to overcrowding, the audience for the first time for many years including Burmese, Sinhalese, Chinese and Indian Buddhist friends in their native costume. At the close of the Meeting Miss Cameron, on behalf of the Society, after a charming speech presented my wife and myself with a pair of Chien Lung pewter table-screens, a Wei Dynasty pottery peacock, and an illuminated testimonial recording twenty one years of joint service to the Society. A welcome speaker at the Meeting was Mr. A. C. March, the founder of *Buddhism in England*, newly back from internment in Germany where, in the face of much difficulty, he had delivered a long series of lectures on Buddhism to a class of his fellow prisoners.



## A WORLD TOUR IN SEARCH OF BUDDHISM

In January, 1946, I suddenly left for Japan as Junior to Mr. Comyns Carr, K.C., to represent the United Kingdom at the International Tribunal for the Far East to be held at Tokyo. The results of that trip, of my work among Buddhists in Japan and of my tour through the Buddhist East on my way home, were later embodied in *Via Tokyo* (Hutchinson, 1948). In the course of my travels, I called on friends and members of the Society in a dozen countries. I visited the Buddhist centres in New York and San Francisco. I called on Dr. Ernest Hunt in Honolulu, and on the way home from Japan enquired into the Buddhist situation in Hongkong, Shanghai and Peking. I found old friends and made a dozen new ones in Siam, and in Burma met for the first time our oldest Eastern friend, U Kyaw Hla, for twenty years the Burmese Secretary of the Society. There I was given a cheque for £1,500, the magnificent results of an Appeal organised by U Kyaw Hla and Mr. and Mrs. U Kyaw Min for the benefit of Buddhism in England. Although thereafter I went on pilgrimage to Buddha Gaya with the General Secretary of the Maha Bodhi Society, spent a week in Ceylon with the friends I had made in the days of the Buddhist Mission in London, and called on Buddhists and noted Theosophists in Madras, Bombay, Karachi and Cairo, I found no better friends of the Society than those in Burma who for all those years had given us generously of their best for the sake of the Dhamma in England. But my longest stay was in Japan, and there I studied all aspects of Japanese Buddhism.

## THE TWELVE PRINCIPLES AS THE BASIS OF WORLD BUDDHISM

As described in *Via Tokyo*, I presented the Society's "Twelve Principles of Buddhism" to the Buddhists of Japan, and after long discussion seventeen of the principal sects agreed that they formed a common ground for Japanese Buddhism. These principles go much further into the controversial field of Buddhist doctrine than the fourteen "Fundamental Beliefs" for which Colonel Olcott obtained

approval in 1891, and to that extent represent an advance towards a world Buddhism. The value of the step forward, however, depends on the extent to which the common principles are made known to the differing sects, and the matters in common stressed to the detriment of the inessential differences. In Japan it is understood that the Twelve Principles, translated into Japanese, are widely diffused and studied; to what extent the more cautious and conservative Theravada or Southern School will use the common Principles, as approved by the Supreme Patriarch of Siam and the leading Buddhists of Burma and Ceylon, remains to be seen. At least they are available as the basis of a World Buddhism, and as I said at the Annual Meeting in November, 1946, which I returned in time to attend, "I went in search of Buddhism and I found it. Not so much in the temples; still less in the libraries and scriptures, but in the minds of sufficient men and women to influence the whole future of world affairs if only their collective wisdom and goodwill could be co-ordinated and made vocal in the councils of men".

#### REORGANISATION

For the second time since the War the Society was completely reorganised. In place of the amateur handling of all office work we secured the services of Miss Joan Pope as General Secretary of the Society, and under the Hon. Treasurership of Mrs. Humphreys who, as Finance Officer to the F.A.N.Y's during the war, had acquired considerable experience, we opened a complete set of books which Mr. David Sherwood, a member of the Society, audited each year. If the comment be made that it is amazing that the Society should have existed for over twenty years without them, I can only reply that I did in fact run the publications of the Society for all that time with a small exercise book, and if we lost money through small leakages, our overheads were almost nil. Now, however, our international post alone is enormous, and with the capital collected for us by our friends in Burma we were able to put nearly a dozen works into publication at one time.

## NEW PUBLICATIONS

Within a few months of our reorganisation we published my own *Walk On!*, a series of articles which I had begun before I left for Japan. We published Ronald Fussell's *The Buddhist Path to Self-Enlightenment*, a new edition of Alan Watts' *Zen Buddhism*, a second edition of R. J. Jackson's *India's Quest for Reality*, a third edition of J.A.'s version of *The Dhammapada*, and reprints of our unceasing favourites, *What is Buddhism?* and *Concentration and Meditation*. Then came a series of translations from the Chinese, some of them of works never before made available in English. Arnold Price produced a new version of the Diamond Sutra under the title *The Jewel of Transcendental Wisdom*; John Blofeld sent us from China a new translation of *The Sutra of 42 Sections*, *The Huang Po Doctrine of Universal Mind*, and the material for a book on Chinese Buddhism. This was later published for us by Sidgwick and Jackson as *The Jewel in the Lotus*, with another Zen Sutra separately published as *The Path to Sudden Attainment*. Perhaps the most important of all, however, was *The Essence of Buddhism* by Dr. D. T. Suzuki, being the substance of two lectures delivered by him to the Emperor of Japan in April, 1946. The first edition was immediately exhausted but Dr. Suzuki sent us a "revised" version twice the size, and this second edition is one of the most original and creative works on Mahayana Buddhism which has yet appeared in English. Our own resources being severely restricted, we persuaded other publishers to bring back into print a number of one-time favourite books on Buddhism. John Marlowe Ltd. produced a second edition of Mrs. B. L. Suzuki's *Mahayana Buddhism*, first published by the Society in 1938, and John Lane reprinted Edmond Holmes' *The Creed of Buddha*. We thus in eighteen months did more than our share to refill the empty shelves of Messrs. Luzac, Watkins and the like with Buddhist literature, and our catalogue of publications goes to all corners of the Buddhist world.

## THE NEW COUNCIL

With the sudden expansion of the Society it was thought better to place its control in the hands of a formally elected Council, composed of Officers responsible for their several departments and others, to the number of twelve in all, elected at the Annual Meeting. Three offices made necessary by the growth of our activities were a Foreign Secretary, to cope with the large-scale reconstruction of Buddhism in Germany and Central Europe, necessarily organised for the time being from London; an American Secretary to assist the numerous and widely separated Buddhist units in the U.S.A. to keep in touch with one another through the pages, for the time being, of *The Middle Way*, and an Archivist, to collate and make available the rapidly accumulating mass of historical records. This included, apart from written material, relics, souvenirs and objets d'art ranging from the armchair in which Sir Edwin Arnold wrote much of *The Light of Asia*, and a robe sent by the Dalai Lama of Tibet to our member, Mr. G. E. O. Knight in 1924, to a fine collection of *Buddharupas* from all parts of the Buddhist world, and the divers gifts so generously pressed upon me in the course of my world tour.

## WESAK, 1947 and 1948

The principal speaker at our Wesak Meeting in 1947 was Mr. C. Jinarajadasa, President of the Theosophical Society, with whom I stayed for a week in Adyar, Madras, on my way home in 1946. As it happened to be his first appearance in England since the war, large quantities of the English T.S. attended to greet him, and the hall was completely crowded out. As it happened, the B.B.C. were recording part of the proceedings, and obligingly relayed the speeches to the 150 persons left out in the street.

We took the same large hall for 1948, and again filled it. The retiring Siamese Ambassador was our principal speaker, and the refusal of the B.B.C. to repeat their previous year's experience of recording the ceremony was eloquent of their

attitude to applied Buddhism. This was further shown when a quite inadequate account of the subject was given by an English missionary in a series of talks on religion, and the storm of public protest, neither sponsored nor assisted by the Society, shook alike the B.B.C. and ourselves. The *amende honorable* from the B.B.C. took the form of a beautiful summary of the subject written and delivered by the Bhikkhu Thittila.

### THE BUDDHIST VIHARA SOCIETY IN ENGLAND

On April 18th, 1948, certain members of the Society and others founded the Buddhist Vihara Society in England with the object of expediting the founding of a Vihara in London where Bhikkhus might live, teach and form a nucleus of the Theravada Sangha. The founder was Mrs. A. Rant; the Ven. Narada, a Maha Thera of the Vajirarama Monastery in Ceylon, was nominated as President, with Miss Constant Lounsbery of Les Amis du Bouddhisme in Paris, and Miss I. B. Horner, the noted Pali scholar, as Vice-Presidents. The idea of a Vihara for London had been mooted ever since the Anagarika Dharmapala arrived in London in 1925, and from time to time the Buddhist Society urged the Sinhalese Government to release and use a substantial fund collected for the purpose in Ceylon. The new Society merely added to the vocal demand for such an institution, but has served the needs of London by lectures and study classes held at 29 Belgrave Road, S.W.1, premises leased by the Burmese in London and run by the Kappiya Group, a number of Burmese dedicated to assist in such work. The most useful work of the new group, however, was to sponsor a visit to London by the Ven. Narada in the summer of 1949, when he lectured far and wide. His clear and pungent teaching on the Theravada was as valuable as the impression of English Buddhism he was able to take back with him to Ceylon.

### BUDDHISTS FROM TIBET

In December, 1948, the Society had the pleasure of receiving

three Tibetan Buddhists under the leadership of Mr. Tsepon Shakhaba who were visiting England on a trade mission. The Leader, having offered the customary white silk scarf at the Shrine, replied to Mr. Ronald Fussell's address of welcome by expressing great surprise at the number of Buddhists in England and their knowledge of Tibetan Buddhism. Among the gifts which the visitors brought were a signed portrait of the then youthful Dalai Lama which now hangs in the Library, and a water-colour of the Potala. They were further impressed with the Exhibition of Buddhist Art at the Berkeley Galleries, arranged by Mr. W. F. C. Ohly, which I opened on November 16th with a brief talk on the fundamentals of Buddhism.

#### OUR SILVER JUBILEE

In November, 1949, we celebrated the 25th anniversary of the founding of the Society. The Celebrations, which are well reported in *The Middle Way*, included the opening of an Exhibition of Tibetan Art at the Berkeley Galleries, on which occasion I televised the same night some of the exhibits I had mentioned at the Opening; a Reception at India House at which a large number of distinguished persons attended to add their congratulations to those which arrived by post from all over the world, and a full meeting at the Caxton Hall when H.E. the Thai Ambassador presented the Society with a magnificent Shrine, in three tiers, surmounted with a small replica of the famous Phra Pisanulok, the 13th century Rupa in North Siam. On the actual birthday there was a Devotional Meeting at our own headquarters, followed by a tea-party at which the Vice-President, Mr. Ronald Fussell, presented gifts to myself and Mrs. Humphreys, the most lasting of which, perhaps, was a suitably inscribed clock. Mr. A. S. Frere of Heinemann's very kindly arranged that the publication of my *Zen Buddhism* should coincide with the celebrations, and by and large it was brought to the notice of a very large number of persons that Buddhism in England was an established and growing institution.

### THE WORLD FELLOWSHIP OF BUDDHISTS

This magnificent pioneer effort to unite the differing schools of Buddhism into a co-operating whole was born in Ceylon from the brain of its founding President, Dr. G. P. Malalasekera and no credit for it lies in England save that from the first the Society backed the new venture with all its authority. For a quarter of a century the London Society had refused all efforts to confine it to sectarian bonds, and it may be that our efforts have played a small part in the success of the new society. The first World Conference was held in Colombo in May, 1950, and the second in Tokyo in September, 1952. The third was held in Rangoon in November, 1954, and the fourth is planned for Katmandu in November, 1956. The Buddhist Society hopes that sooner or later its now famous Twelve Principles, or some new drafting of them, may be adopted as the basis of World Buddhism, while leaving each country and school free to develop in its own particular way.

### THE PELICAN BUDDHISM

In 1949 Penguin Books Ltd., commissioned me to write a Pelican book on Buddhism, to be one of a series of four on the religions of the world. I began by re-reading the greater part of some hundred works on the subject, and then in the course of twelve months wrote 75,000 words as the fruits of thirty years' study. The result, with 16 illustrations, appeared in February, 1951, in time to mark my own 50th birthday, and has already sold 110,000 copies, first at 1/6d. and then in further printings at 2/6d. There was also, at my insistence, a bound edition at 6/- which made history for the Penguin Press. Reviewers were consistently kind to this amateur effort and the results, in England alone, were immediate and remarkable.

### NEW AFFILIATED SOCIETIES

The Buddhist Society, Manchester, was founded at Wesak, 1951. Societies at Birmingham, Oxford, Cambridge, Edin-



burgh and Brighton followed soon after, and it was because of their desire to be affiliated to the parent Society in London that the latter in 1952 changed its name to the Buddhist Society. The Manchester Society was brought into being by the efforts of the Samanera Dhammananda (Mr. W. A. Purfurst) and soon became the most powerful. In August, 1952, it organised the first Buddhist Summer School at St. Anne's College, Oxford, which was a remarkable success. These ventures were to some extent the result of the wide publicity given to the subject of Buddhism by the Pelican hand-book, but it may be truer to say that the success of all are alike the outward signs of a rising tide of interest in the Dhamma and the Buddhist way of life.

#### THE WESTERN BUDDHIST ORDER

During 1951 and 1952 certain members of the Society particularly interested in Shin Buddhism corresponded with Mr. Robert Clifton, the founder of the Western Buddhist Order in North America. In October, 1952, Mr. Clifton paid a brief visit to England and formally inaugurated an English Branch, which publishes a mimeographed periodical, *The Western Buddhist*. Certain existing Buddhist organisations in Europe have affiliated themselves to the Order, but whether this fact imports any new contribution to Western European Buddhism remains to be seen.

#### THE MOVE TO GORDON SQUARE

In June, 1952, our lease at 106 Great Russell Street came to an end, and we were very fortunate in being offered the second floor of the premises at 16 Gordon Square leased by London University to the Universities China Committee for the remainder of the head-lease. The house, though in a quiet square, is surrounded by bus-routes and underground stations, and the three rooms, a general office, a meeting-room-cum-library, and a shrine-room, exactly suit our needs. The use of the large room on the first floor for public meetings completes our requirements. At the official opening on



September 10th, 1952, a large attendance of distinguished guests was headed by the Ambassadors of Thailand and Japan, the High Commissioners for India and Ceylon, and the Minister for Vietnam. Two very beautiful Japanese images of Amida Buddha, one in bronze and the other in wood, were added to the treasures of the Society, and the library was entirely reorganised by the Librarian, the Samanera Dhammananda.

### *THE MIDDLE WAY*

Alan Watts succeeded A. C. March as Editor in 1936, and when he left for the U.S.A. in 1938 handed over to Clare Cameron. Cyril Moore took over the Editorship from Clare Cameron in 1949, and when he left for the East to take the Robe he was replaced by Mrs. A. A. G. Bennett. When she resigned over a matter of policy in the summer of 1952, Mrs. M. H. Robins took over, and was responsible for the change of printers which has reduced the cost by nearly a third. With the help of Miss Pope, the General Secretary, she worked up the advertisements, and so reduced expenditure and increased circulation that for the first time the Journal became self-supporting. A very generous gift from Siam, collected for the Society by the Lady Amara Osathanon with the help of H.S.H. Prince Subha Svasti, for some time a member of the Council in London, has made possible an enlargement of the size of the Journal and of the number printed, and it is hoped that it will soon take its place among the leading English periodicals in the field of religion-philosophy.

### *ENGLISH BHIKKHUS*

It has long been the dream of Western Buddhists to found a western "Chapter" of Bhikkhus of the Order, who would in turn be empowered to train and ordain a new generation without the necessity of the Eastern training for which the Western body is not adapted, and which breaks the health of so many who attempt it. Meanwhile, the list of English Bhikkhus grows.

In November, 1950, an English member, Mr. David Lingwood, received ordination at Sarnath and became the Bhikshu Sangharakshita. Later, Mr. "Fran" Allen of the Buddhist Vihara Society in England was ordained in Ceylon as the Bhikkhu Siri Nyana, and in 1952 Mr. Cyril Moore, after a period of study in Ceylon, took the Robe in Rangoon as the Bhikkhu Kevalananda. His early death in September, 1954, has robbed the Sangha and the Society of a valuable exponent of Dhamma. All these, however, always intended to work in the East, and the first English Bhikkhu to take the Robe in modern times for the sole purpose of working in the West is Mr. W. A. Purfurst, who was accepted as the Samanera Dhammananda in London by the Ven. Sayadaw U Thittila, and became the Bhikkhu Kapilavaddho at Wesak, 1954, in Bangkok.

#### THE PASSING OF GREAT MEN

Notable workers in the Buddhist cause who have passed on in recent years include Mr. F. L. Woodward, best known for his *Some Sayings of the Buddha*, although he produced many volumes of translations from the Pali Canon. He was brought from England by Mr. C. Jinarajadasa in 1903 to be principal of the Mahinda College in Galle, Ceylon, and as a keen student of Buddhism was a good friend to the Buddhism of Ceylon. The Bhikkhu Silacara (for whom see page 29 hereof) passed away in retirement in Sussex in the Spring of 1951 within a few weeks of another Buddhist from these islands with whom he had much in common. The Lama Dorje Prajnananda (see page 63 herein) who was, like so many notable Buddhists before and since, at an early age a student of the writings of H. P. Blavatsky, after travelling widely took the Robe in Tibet and later the yellow Robe of Ceylon. He was the first Englishman to be so doubly qualified, in the Mahayana as well as the Theravada point of view, and his breadth of view was proportionate. He wrote little, and passed his latter days in Rangoon (See *Via Tokyo*, pp. 140-1).

Mr. C. Jinarajadasa, President of the Theosophical Society,

was a close friend of the Society, from the day when he gave the Buddhist Lodge its Charter, on November 19th, 1924, to the week in November, 1946 when he acted as my host in Adyar (See *Via Tokyo*, Chapter xv). He was a fine scholar, an attractive writer on Buddhist as on Theosophical matters, and a most lovable man.

Finally, on May 22nd, 1954, there passed from our midst, at the age of 84, Francis Payne. As the earlier pages of this history record, he was one of the pioneers of Buddhism in England, and as I said in *The Middle Way* when recording his passing, "he was a strong fighter in the Buddhist cause ; would there were more of his strength and vigour in the movement today".

#### CHA-NO-YU

What is believed to be the first public presentation of the famous Tea Ceremony of Japan was given on September 30th, 1953, at Bedford College, Regent's Park, by Mrs. Hugh Orr-Ewing and her pupils. Beautiful screens lent by Mr. G. Koizumi of the Budokwai helped to build up a Japanese room, and the audience had to imagine themselves in the garden, looking in at this seven hundred year old, Zen-inspired institution. Mrs. Orr-Ewing prefaced the demonstration to the crowded audience with a short description, and I spoke afterwards on the significance of the ceremony as an expression of Zen.

#### DISTINGUISHED VISITORS

The Society's premises being recognised as the headquarters of Buddhism in Europe, it is not surprising that Buddhists of all nationalities should make it a port of call while in or passing through London. In the last twelve months alone our visitors from abroad have included Mr. Mauno Nordberg, President of the Buddhist Society, Finland ; Dr. G. P. Malalasekera, President of the World Fellowship of Buddhists ; Mr. Robert S. Clifton, founder and President of the Western Buddhist Order ; the Prince Patriarch of the Higashi Hong-

wanji in Kyoto, in the course of a world tour; Herr Walter Persian, founder of the Buddhistische Gemeinde Deutschlands in Düsseldorf; Dr. Felix Schottlaender, who translated Dr. Suzuki's *Introduction to Zen Buddhism* into German, and four very distinguished Japanese. Professor D. T. Suzuki's lectures in 1953 and 1954 are elsewhere mentioned, and in the field of Buddhist philosophy he has no equal. But Professor Masato Hori gave us a taste of Zen from the viewpoint of a lay Roshi or teacher, while the Venerable Abbot and Roshi of Engakuji, Kamakura, where Dr. Suzuki has his private house, carried the members of the Zen class a stage further in the actual practice of Zen. Finally, the Prince Abbot of Nishi Hongwanji in Kyoto attended a meeting of the Society in October, 1954, and gave a most charming address on the subject of gratitude from the Buddhist point of view.

#### PROFESSOR D. T. SUZUKI

In the summer of 1953, Dr. Suzuki, at the age of 83, spent several weeks in London as the Society's guest. He gave lectures to the public at Gordon Square, and attended several meetings of the Zen class prepared for his coming. Further lectures were arranged for him at Oxford, at the Summer School at Cambridge, at the United Lodge of Theosophists and elsewhere, and transcripts of his talks were reproduced thereafter in *The Middle Way*. His presence was an inspiration to all Zen students, and thanks to the charm and skill of his young companion, Miss Mihoko Okamura, his subsequent tour throughout Europe was an equal success. In 1954 he spent a further few days in London and on July 5th produced, impromptu, one of his greatest lectures.

#### THE BUDDHIST SUMMER SCHOOL, 1953

The week of August spent at Newnham College was a considerable success, in depth of study, range of subject and social happiness. Speakers included Dr. Suzuki, Dr. Edward Conze, Miss I. B. Horner, Mr. Maurice Walshe and the Samanera Dhammananda (later the Bhikkhu Kapilavaddho), and

the excellent weather enabled full advantage to be taken of the beauties of the City and its Colleges.

### DR. CONZE'S *BUDDHIST TEXTS*

The need for a better anthology of Buddhist Scriptures of all schools than that provided in the late Dwight Goddard's ill-named *Buddhist Bible* has long been felt, and the publication of *Buddhist Texts* was celebrated on April 28th, 1954, by a Reception at the Allied Circle by the Royal India and the Buddhist Societies to the four editors of a new work, Dr. Edward Conze, Miss I. B. Horner, Dr. Waley and Dr. Snellgrove. This production, all of it in new translation is, to the extent that any book deserves the name, a necessity to the lay student of Buddhism, and its sales throughout the English-speaking world deserve to be enormous. The idea for it came from the Society, and its "Bible Committee" went a long way towards agreeing the format and contents of the new work. The credit, however, belongs to Dr. Conze for his tenacity of purpose and breadth of vision in carrying the whole work through to publication.

### THE SINHALESE VIHARA

After long negotiation, much of the stimulus for which was provided by the Society, a group of Sinhalese Buddhists bought the lease of 10 Ovington Gardens, S.W.3., and at Wesak, 1954, opened it as a Vihara for Theravada Members of the Order. The flag was unfurled by H.E. the Thai Ambassador, and speakers at the Opening, besides the Ven. Narada Maha Thera, who had come from Ceylon to organise the new venture, included the High Commissioner of Ceylon, Lt.-Col. Payne of the Buddhist Vihara Society in England, Miss Lounsbury of Les Amis du Bouddhisme in Paris, Mr. Maung Maung Ji of the Burmese Embassy and myself. The Bhikkhu Vinita accompanied the Ven. Narada, and it is intended to keep two or more Bhikkhus in residence, changing them from time to time.

## A NEW SIAMESE RUPA

Help from Thailand has always been generous, but at Wesak, 1954, H.E. the Thai Ambassador presented the Society on behalf of Mr. Sanga Loehsamran with a beautiful ivory standing image of the Buddha carved by Mr. Pratsithi Ngarnslip. This gift, together with £100 from the Thai Ministry of Culture, and some £300 collected for us the previous autumn by H.S.H. Prince Subha Svasti, put the Society still deeper in the debt of Thailand.

## THE SUMMER SCHOOL, 1954

The success of the Buddhist Summer School at Roehampton made it clear that this new feature in English life has come to stay. Speakers included the Ven. Narada Maha Thera, who also conducted the daily meditation class, Dr. Edward Conze, Mr. Ronald Fussell and Mr. Maung Maung Ji. If the weather was unkind the goodwill of those present, drawn from the various Buddhist groups throughout the country, with many visitors, consolidated the year's work and enabled plans to be made for the next.

## THE EXPANSION OF 1954

All movements, religious or otherwise, experience the ebb and flow of the tide of success in their efforts, and the causes of the variation are, of course, to be found in the law of Karma. The Buddhist Society has had its share of these alternating periods, of times when nothing would go right and the movement nearly died, and times when the expansion of the work was almost beyond the control of those whose unremitting toil had caused it. Such an expansion, unheralded, and difficult to relate to a specific cause, has taken place in the last twelve months, and the tide is still rising. At the Society membership is increasing rapidly; meetings have risen to four and sometimes five a week, and the books coming in for review exceed in number those at any other period in our history. New media for the proclaiming of the Dhamma have been offered us without our asking. Well known

periodicals have written for articles on Buddhism ; Professor Malalasekera and the present writer have both broadcast talks on Buddhism ; the subject was televised by Mr. Maung Maung Ji and others on May 3rd, 1954, and the Samanera Dhammananda, now the Bhikkhu Kapilavaddho, made before leaving for Thailand a gramophone record of Pansil in Pali for use wherever needed. Publications of great use to the Society have included Dr. Conze's *Buddhist Texts* ; Penguin Books Ltd., have printed a further 30,000 copies of my *Buddhism*, and a generous donation from a new member of the Society has made possible the publication of this present volume. The same generous donor has enabled us to publish a new introductory work on Buddhism, Mr. Ronald Fussell's *The Buddha and his Path to Self-Enlightenment*, a much-needed new edition of the Diamond Sutra as translated by Mr. Arnold Price, and a volume of Selected Sayings from the vast Prajnaparamita literature of Mahayana Buddhism, translated and arranged by Dr. Conze. A long-awaited Dana Fund, for the use of members in distress, for the maintenance of Bhikkhus and for the expenses of lecturers to and from the Society, has at last been founded, and liberally endowed by the same anonymous donor. Finally, but perhaps in the long view the most important of all, a large step forward has been made in the establishment of the Sangha in Great Britain by the opening of the Sinhalese Vihara in Ovington Gardens, while the increasing number of senior Japanese Abbots and Roshis who are visiting England declare themselves so impressed with the quality and range of the study in Zen Buddhism which they find in the Society that it may be not too long before one of them takes up residence in London.

It is dangerous for the historian to prophesy, but he may be permitted to close this brief review of the Buddhist movement in England to date by drawing attention to what seem to be current tendencies. A branch of the Theravada Sangha in the West is becoming a possibility as distinct from an idle dream ; not unconnected with this possibility is the increasing stress on meditation as a necessary part of the

Buddhist life ; Buddhism is being increasingly understood as a way of life completely distinct from the prevailing theistic religions of which alone the West has general knowledge, and the curiosity about the Dhamma and what it has to offer the Western world is rising rapidly. We exist to satisfy it.





A BRIEF GLOSSARY  
OF BUDDHIST TERMS



# A BRIEF GLOSSARY OF BUDDHIST TERMS

## ABBREVIATIONS

A.F.M.	Awakening of Faith in the Mahayana (Suzuki).
ANG. N.	Anguttara Nikāya.
A.P.	Abhidhamma Pitaka.
A.P.C.	Analysis of Pali Canon, being Part 3 of this Work.
B.E.	Buddhism in England.
B.L.B.	Buddhist Lodge Bibliography.
Burm.	Burmese.
B.R.	Buddhist Review.
Bsm.	Buddhism.
Bst.	Buddhist.
<i>Buddhism</i>	The Book <i>Buddhism</i> (Penguin Books) by Christmas Humphreys.
B.T.	<i>Buddhist Texts</i> , compiled and edited by Edward Conze.
Chin.	Chinese.
Dhp.	Dhammapada.
Dial.	Dialogues of the Buddha.
Dig. N.	Digha Nikāya.
E.R.E.	Encyclopaedia of Religion and Ethics.
Jap.	Japanese.
Jat.	Jātakas.
J.P.T.S.	Journal Pali Text Society.
J.R.A.S.	Journal Royal Asiatic Society.
Khu. N.	Khuddaka Nikāya.
Maj. N.	Majjhima Nikāya.
M.	Mahāyāna.
Nanjio	Nanjio's Catalogue of Chinese Tripitaka.
o.p.	Out of Print.
P.	Pali.
P.E.D.	Pali-English Dictionary.
P.T.S.	Pali Text Society.
Q.K.M.	Questions of King Milinda.
q.v.	( <i>quod vide</i> ) which see.
Rh. D.	Rhys Davids.

S.	Sutta.
S.B.E.	Sacred Books of the East.
Sk.	Sanskrit.
S.P.	Sutta Pitaka.
Sam. N.	Samyutta Nikāya.
Siam.	Siamese.
Taisho	Taisho edition of Chinese Bst. Scriptures.
Tib.	Tibetan.
v.	( <i>vide</i> ) see.
V.P.	Vinaya Pitaka.
W.B.	<i>What is Buddhism?</i> (Buddhist Society Publication). o.p. 1953.
Warren	Warren's <i>Buddhism in Translations</i> .
W.E.S.	Wisdom of the East Series.
Xtn.	Christian.
Xty.	Christianity.

## A

**ABHIDHAMMA (P).** The third division of the Theravada Canon (v. *Tipitaka*). It is largely a commentary on the Sutta Pitaka, and subjects it to keen analysis. Meaning literally "higher-Dhamma", it is philosophical and psychological, and contains an entire system of mind-training. The Sangha in Burma specialises in the study of the Abhidhamma.

**ABHINŪĀ (P).** Super-knowledge. Modes of Mystic Insight attained by the practice of Dhyana. (q.v.). (v. *Iddhis*).

**ĀDI-BUDDHA (Sk).** The primordial Buddha, the self-existent, unoriginated source of Universal Mind. Its creative power is symbolized under form of five Dhyani Buddhas (q.v.), whose active aspects are personified under the Dhyani Bodhisattvas, these in turn being represented on earth as the Manushi or human Buddhas of the seven Root Races of humanity. There are seven Dhyani Buddhas, but names of five only are generally given. Avalokitesvara (q.v.) is the Dhyani Bodhisattva of the present age and the Buddha Gautama his earthly reflex.

**AGNOSTICISM.** The doctrine that man can never know the nature of Ultimate Reality. Bsm. differs from agnosticism in that it asserts an innate transcendental faculty in man

which by elimination of all elements of "defilement" (*āsava*s) may contemplate Reality and attain perfect knowledge and enlightenment—Nirvana (q.v.).

**AHIMSĀ (P).** Not hurting; compassion, esp. for animals. Both Buddhist and Jain lay great stress on virtue of *ahimsā*. First Bst. precept enjoins negative compassion by not taking life, and second of Four Sublime Moods (v. *Brahma Vihāras*) inculcates positive compassion for all life. For accounts of influence of doctrine on Bst. peoples, see Fielding Hall, *The Soul of a People*.

**AJANTA.** A site in Central India, famous for a series of twenty-six caves cut in the hillside and decorated with sculpture and frescoes of Buddhist subjects. The caves date from the first century B.C. to the seventh century A.D.

**ĀLAYAVIJÑĀNA (Sk.).** The central store of consciousness which contains the "suchness" of things, *Tathatā* (q.v.). This Mahayana doctrine, at once mystical and metaphysical, is described by Dr. Suzuki as basic to the Mahayana teaching. See also *Parāvṛtti*.

**AMARAVATI.** Site of magnificent specimen of Buddhist art, near Madras. Sculptures formed decorations of a stupa 138 feet in diameter, and an inner and outer rail surrounding it. Most of the sculptures were destroyed before the stupa was discovered, the specimens rescued being now in British Museum or Madras Museum. The work dates from c. 200 B.C.—300 A.D. and represents the intermediate stage between ancient Buddhist art and that of the Gandhara period, both symbol and figure being used to depict the Buddha.

**AMIDA.** See *Amitābha*.

**AMIS DU BOUDDHISME, LES.** The Buddhist Society in Paris, founded in 1929 by Miss Constant Lounsbery under the inspiration of the late Tai Hsü of China while on a visit to Europe. The Headquarters of Buddhism in France. Address: 62 bis, rue Lhomond, Paris 5. Organ: *La Pensée Bouddhique*.

**AMITĀBHA (Sk.) AMIDA (Jap).** The Buddha of Infinite Light. The Fourth of the Dhyani Buddhas (q.v.) The personification of compassion in its ultimate form. In the Pure Land sects of China and Japan, Amitabha is the intermediary between Supreme Reality and mankind, and faith

in him ensures rebirth in his Paradise (*Sukhāvātī* q.v.) Esoterically, *Amitābha* is Higher Self, and rebirth into his paradise is the awakening of the *Bodhicitta* (q.v.) in the heart of man. For Scriptures v. *Pure Land*.

ANĀGĀMIN (P). "Never Returner"; third of the four stages on the Path. The *anāgāmin* does not return to earth after his death, but is reborn in the highest formless heavens and there attains arhatship (v. *Fetters, Four Paths*).

ANĀGĀRIKA. Lit. a homeless one. One who enters the homeless life without formally entering the Sangha. A term first adopted in modern times by the Anagarika Dharmapala (q.v.)

ANANDA—I. The cousin and "Beloved Disciple" of the Buddha. His name appears frequently in the Sutta Pitaka as the recipient of the Buddha's teaching. It is said that at the Master's death he had not yet attained to Arhatship, and suffered intense grief at his passing. Later his very love for the Master enabled him to burst the bonds of self and so to enter Nirvana.

II. A word originally meaning physical pleasure and later spiritual bliss.

ANANDA METTEYA. The name given to Charles Henry Allan Bennett in 1902 when he was ordained in Akyab, Burma, as a Bhikkhu. In 1908 he led a Mission to England to establish Buddhism as a living religion in the British Isles. The Buddhist Society of Great Britain and Ireland (q.v.) was founded to assist him on arrival. A.M. returned to Burma after six months, but in 1914 was forced to return to England by ill-health. Author of *The Wisdom of the Aryas*. He died in March, 1923. (v. *The Development of Buddhism in England*, herein).

ANATTĀ (P). ANĀTMAN (Sk.). The essentially Buddhist doctrine of non-ego. One of the "Three Signs of Being" with *Anicca* and *Dukkha*. The doctrine of the non-separateness of all forms of life, and the opposite of that of an immortal and yet personal soul. As applied to man it states that there is no permanent ego or self in the five *skandhas* (q.v.) which make up the personality. The Buddha, however, nowhere denied the existence of an ego or soul, but taught that no permanent entity, not subject to *Anicca* and *Dukkha*, can

be found in any of the faculties which pertain to humanity. That which pertains to any human being is not immortal; that which is immortal and unchanging is not the possession of any one human being. The Reality behind the flux of *Samsāra* (q.v.) is an indivisible unity, and the separate possession of no part of it. (v. *Attavāda*, *Ego*, *Sakkāya-ditthi*).

ANGUTTARA NIKĀYA. Fourth of the five Nikāyas or collections of Discourses of Buddha into which *Sutta Pitaka* is divided (v. Analysis of Pali Canon, herein).

ANICCA (P). Impermanence; one of the three characteristics of all existence; the others being *Dukkha* and *Anattā* (q.v.). Bsm. teaches that everything is subject to the law of cause and effect, is the creation of preceding causes and is in turn a cause of after-effects. There is in existence, therefore, no unchanging condition of being, but only an ever-becoming flux.

ANNIHILATION. Misunderstanding of *Anattā* (q.v.), has led to idea of annihilation as goal of Buddhist endeavour. The only kind of annihilation taught by Buddha was that of the *Skandhas* (q.v.) which form the evanescent part of man. When the Arhat enters Nirvana he passes "beyond the vision of gods and men", (i.e. losing objective existence but retaining subjective being). (v. *Anattā*, *Nirvāna*).

ANURADHAPURA. The original Buddhist capital of Ceylon. It became one of the "lost cities" of Ceylon, until recently excavated and restored.

ARHAT (P), also ARAHAT (P). ARHANT (Sk.) The Worthy One. One who has traversed the Eightfold Path to the Goal, eliminated the 10 Fetters (q.v.) and the 4 *Āsavas* (q.v.) which bind to existence, and on the death of the physical body attains final Nirvana. Arhatship: the Goal of the Path. (Also spelt *Arahat*, *Arahan*, *Rahat*; (Chin.) *Lohan*; (Jap.) *Arakan*; (Tib.) *Dgra-bcom-pa*. cp. *Bodhisattva*. v. *Early Buddhist Theory of Man Perfected*. Horner, London, 1937).

ART. Bsm. fostered art wherever it penetrated, notably in architecture and sculpture. Members of Sangha often skilled artists. Example: Asvaghosa, poet and musician. Aim of Bst. art is to express inner reality within the limits of form. Much of the finest of Chinese and Japanese art



was inspired by Zen Buddhism (q.v.) (v. *Ajanta, Amaravati, Gandhara, Zen*).

**ARŪPA** (P). Formless, incorporeal. *Arūpalokas*: The highest meditative worlds, where form cognizable by the five senses does not exist, being purely mental. *Arūparāga*: attachment to the formless meditative worlds; the 7th Fetter on the Path. (v. *Fetters, Four Paths*).

**ARYAN**. *Ārya*; *ariya*; noble. *Ariya atthangika magga*; Noble Eightfold Path (q.v.). *Ariyadhana*: The Noble Treasures: faith, morality, modesty, fear of blame, knowledge, self-denial, wisdom. *Ariyasaccāni*: The Four Noble Truths (q.v.); *Dukkha, Samudaya, Nirodha, Magga*. Buddha called his doctrine "Noble", as worthy of Aryans, and conducive to nobility (in conduct).

**ĀSANA** (Sk. and P.). A sitting posture used in meditation or religious exercises.

**ĀSAVA** (P). Mental intoxication, defilement. The four *Āsavas* are: *kāma*, sensuality, *bhava*, lust of life; *ditthi*, false views and *avijjā*, ignorance (of nature of life). Erroneous ideas which intoxicate mind so that it cannot contemplate pure truth and attain enlightenment. Total freedom from *Āsavas* is a sign of the Arhat (q.v.).

**ASCETICISM**. As practised for gaining magical powers or propitiating gods is essentially selfish. In First Sermon Buddha condemned extreme asceticism as ignoble and useless, and taught Middle Way between self-mortification and allurements of senses. Only asceticism Bsm. permits is bodily self-control as aid to mental self-control: i.e. renunciation of temporary pleasure for permanent happiness. Rules governing laymen are Five Precepts (q.v.) always, three additional for special occasions. For Bhikkhus Ten Precepts plus 227 Vinaya Rules. (v. *Pātimokkha*). Buddhist ideal the Arhat or Bodhisattva, not the ascetic.

**ASOKA** (the Great). Emperor of India (c. 270-230 B.C.), grandson of Chandragupta, founder of Maurya (peacock) dynasty. Great Buddhist ruler. Convert to Bsm. from Hinduism; earnestly practised *dhmma* within his empire and spread it outside. Sent his son Mahinda, and daughter Sanghamitta, to Ceylon, who converted ruler and people to Bsm. Renowned for his "Edicts", engraved on rocks and

pillars throughout his empire. Most famous of these records is Bhabra Edict and Pillar at Lumbini (q.v.) recording birth-place of Buddha.

He abolished war in his empire and restricted the slaughter of animals and hunting. Built hospitals for man and beast. Respected the good in every creed. H. G. Wells classes him amongst the six greatest men known to history. Known also as Dharmasoka and Piyadasi. Refs. v. *Asoka*, Mookerji (1928), *Asoka*, V. Smith, also *B.E. II.* 15, 200.

ASVAGHOSA. A Buddhist writer and poet of the 1st c. A.D. Author of the *Buddha-Carita Kāvya*, famous Life of Buddha in verse. There is a trans. from the Chin. version, the *Fo-sho-hing-tsan-king* in S.B.E. Vol. 19, and from the Sk. version in S.B.E. Vol. 49. The famous Shashtra trans. by Suzuki as *The Awakening of Faith* is attributed by the Chinese to Asvaghosa, but it is now considered a 4th c. Chinese work.

ATHEISM. Bsm. is atheistic in that it does not recognize an absolute Personal Deity, but is not philosophically atheistic as it does not deny Ultimate Reality. (v. *Agnosticism*, and *Holmes Creed of Buddha*, p. 200 sq.)

ATISA. Native of India (d. A.D. 1052). Reformer of Lamaism of Tibet. Founded Order called Kah-dam-pa, which purged Lamaism of grosser elements. Four hundred years later Tsong-kha-pa (q.v.) reformed Kah-dam-pa, renaming it Ge-lug-pa. (v. *Tibet*).

ĀTMAN (Sk.) ATTĀ (P). The Supreme SELF; Universal Consciousness; Ultimate Reality. The Divine Monad in man, degraded into idea of an entity dwelling in the heart of each man, the thinker of his thoughts, and doer of his deeds, and after death dwelling in bliss or misery according to deeds done in the body. For Buddhist attitude to Ātman conception see *Anattā*.

ATONEMENT (Vicarious atonement). Primitive Bsm. knows nothing of vicarious atonement; each must work out his own salvation. We may help each other by thought, word and deed, but cannot bear results or take over consequences of another's errors or misdeeds. In certain Mahayana sects the stress on the virtue of compassion has produced doctrine of Bodhisattvas who help humanity by renouncing

benefit of their accumulated store of "merit", and "handing it over" to credit of bad karma of humanity. This has further developed into salvation by grace of Amida by calling on his name. If, however, atonement is understood as an "at-one-ment" with the Law of the universe (*Dharmakāya* q.v.) then it may be called a Buddhist principle. (v. *Amitābha*, *Parivarta*, *Tariki*).

ATTAVĀDA (P). The doctrine or belief in a persistent soul or self. Cp. *Sakkāyaditthi*, (the belief in a self). (v. *Anattā*, *Ātman*).

AUTHORITY. (1) There is no "authority" in Bsm. in the sense of one who gives forth doctrine which must be accepted, or who gives authoritative explanation of doctrine. Each Buddhist is his own authority, in the sense that he must learn the Truth for himself, by study, self-discipline and practice. (2) No written teaching or scripture is authoritative in the sense of binding. See Buddha's advice to Kalamas. (*Ang. N.I.*, 188). (3) So-called "authorities" on Bsm. are authorities only in the sense that they translate the *letter* of the teaching and comment upon it. They are not necessarily competent to expound its spiritual meaning. Only a Buddhist who lives the Law can understand the Law.

AVALOKITESVARA (Sk.). Also called Padmapāni. "The Lord who has seen". The SELF as perceived by *Buddhi*, the faculty of intuition. The Bodhisattva of the Dhyani Buddha Amitābha. Personification of the self-generative creative cosmic force. For feminine aspect see Kwan-yin.

AVATAMSAKA SŪTRA (or *Gandavyūha*). Important M. scripture. Teaches doctrine of the Absolute Buddha, the Trikaya, and the Ten Stages of Bodhisattvahood. Epitomised version in *Eastern Buddhist*, vol. 1. See herein under Part 4. (v. *Kegon*).

AVIJJĀ (P). AVIDYĀ (Sk.). Ignorance; lack of enlightenment; the fundamental root of evil, and the ultimate cause of the desire which creates the *dukkha* of existence. It is the nearest approach to "original sin" known to Bsm. Its total elimination, resulting in perfect enlightenment, is Goal of Buddhist Path. Ignorance is first of the Twelve *Nidānas* or Links in the Chain of Causation; *first* because it is the primary cause of existence. It is the *last* of the Ten

Fetters; last because until full enlightenment is attained there still remains some degree of error or ignorance. The final removal of the veil of ignorance reveals supreme Truth—Nirvana. (v. *Moha*).

## B

**BARDO.** The intermediate state between death in the physical world and rebirth, according to the teachings of Tibetan Buddhism. It is a purely mental state, and its conditions depend on the nature of the personality creating them. For detailed description see *Tibetan Book of the Dead*, Ed. Evans-Wentz and *The Mahatma Letters to A. P. Sinnett*, Ed. A. T. Barker.

**BELIEF.** *Sammāditthi*, the first step on the Noble Path is often translated "right belief". More correct rendering is "right views". Belief in Bsm. must result from apprehension based on reason, not on mental obedience to the authority of another. (v. *Eightfold Path*, *Faith*).

**BHAGAVAT** (P). "The World-honoured One". A title of respect and honour used for the Buddha.

**BHAKTI** (Sk.). Devotion to a spiritual ideal. *Bhakti* Yoga is one of the three main divisions of Rāja Yoga, the other two being *Jñāna* (Wisdom) and *Karma* (Action).

**BHAVA** (Sk. and P). Philosophical term signifying "becoming"; a state of existence (all existence being states of "becoming"), a life. In the Causal Chain (v. *Nidānas*), *bhava* is the link between *upādāna* (clinging to life), and *jāti* (rebirth). (v. *Bhāvanā*).

**BHĀVANĀ** (Sk. and P). Lit. a "making-to-become". Self-development by any means, but especially by the method of mind-control, concentration and meditation.

**BHIKKHU** (P) **BHIKSHU** (Sk.). A member of the Buddhist *Saṅgha* (q.v.); variously translated as monk, mendicant, friar, almsman, priest; all of which are alone inadequate. A *Bhikkhu* is one who has devoted himself to the task of following the Path by renunciation of the distractions of worldly affairs. He relies for his sustenance upon the gifts of the lay disciples, being under no obligation to give anything in return, but often devoting part of his time to secular and religious teaching. A *Bhikkhu* keeps the Ten

Precepts (q.v.) and his daily life is governed by 227 Rules (v. *Patimokkha*). Feminine equivalent *Bhikkhuni* (P) *Bhikkhuni* (Sk.).

BHŪTATATHATĀ. See *Tathatā*.

BIBLIOGRAPHY, A BUDDHIST. Compiled by Arthur C. March. 260 pp. medium 8vo. Published by the Buddhist Lodge, London, in 1935. The most comprehensive Buddhist Bibliography in English. Over 2,000 items detailed and classified under authors, with a detailed subject index. Referred to as B.L.B. (Buddhist Lodge Bibliography). Supplements were printed for the years 1936-40.

BIMBISĀRA. King of Magadha at time of Buddha. Built city of Rajagaha. Convert to Bsm. and presented Veluvana (Bamboo Grove) to Buddha for use of Sangha. Was dethroned and murdered by his son Ajatasattu.

BIRTH. The arising of a state of being in any sphere of existence, the effect of anterior conditions. No coming of existence from previously non-existent: creation *ex nihilo* inconceivable to a Buddhist.

BIRTH AND DEATH. The realm of *Samsāra* (becoming) as contrasted with *Nirvāna* (Be-ness). In M. philosophy, birth and death is the manifestation or self-realization of that which is in essence transcendental and eternal, *Tathatā* (q.v.).

BLAVATSKY, Helena Petrovna. Born Russia, midnight 30/31st July, 1831. Co-founder with Col. Olcott (q.v.) of Theosophical Society; author of *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy*, *The Voice of the Silence*, etc. Declared herself a Buddhist at Galle (Ceylon) in 1880 and inspired the Buddhist revival in Ceylon. d. 8th May, 1891, London. Accusations of deceit made by agent of S.P.R. were withdrawn. (v. *The Real H. P. Blavatsky*, W. Kingsland).

BODHI (Sk.). Enlightenment. The spiritual condition of a Buddha or Bodhisattva. The cause of *Bodhi* is *Prajñā* (q.v.) wisdom, and *Karunā* (q.v.) compassion. *Bodhi* is the name given to the highest state of *Samādhi* (q.v.) in which the mind is awakened and illuminated. (v. *Buddhi*).

BODHICITTA (Sk.). Wisdom-heart. *Citta* here means thought of *Bodhi*, enlightenment: the aspiration of a *Bodhisattva* (q.v.) for supreme enlightenment for the welfare of all.

Nagarjuna says that the Bodhisattva, by renunciation of all claim to results of individual meritorious deeds, practises compassion to the highest degree of perfection by working ever in the worlds of birth and death for the ultimate enlightenment of humanity. (v. *Bodhisattva, Parivarta*).

**BODHIDHARMA.** Famous Indian Buddhist of 6th c. A.D., who established Zen School in China, where he is classed as the first of the six great Chinese Patriarchs. He aimed at simplification of doctrine, placed no reliance on scriptures, but taught awakening of Buddha-nature within by direct perception. Chinese name Pu-ti-ta-mo or Tamo. Jap. Daruma. (v. *Dhyāna, Zen*).

**BODHISATTVA** (Sk.) **BODHISATTA** (P). One whose "being" or "essence" (*sattva*) is *bodhi*, that is, the wisdom resulting from direct perception of Truth, with the compassion awakened thereby. (v. *Bodhicitta*).

In Theravada, an aspirant for Buddha-hood: the Buddha is described in Jātaka accounts of his former lives as *the Bodhisatta*.

In Mahayana, the Bodhisattva is the ideal of the Path as contrasted with the Arhat of the Theravada. Having practised the Six Paramitas and attained Enlightenment, he renounces Nirvana in order to help humanity on its pilgrimage. The Bodhisattvas are often called "Buddhas of Compassion," as love in action guided by wisdom is their aim.

The *Dhyāni Bodhisattvas* are hypostatic personifications of the attributes of the Dhyani Buddhas, who are in their turn the objective aspects of the self-creative forces of the primal reality, *Ādi-Buddha* (q.v.) (v. *Pāramitās*).

**BODHI TREE.** The tree under which the Buddha attained Enlightenment at Buddha Gaya (q.v.). A kind of fig tree, popularly called Pipal Tree: scientific name *Ficus religiosa*. The cutting at Anuradhapura in Ceylon, planted by the son of Asoka (q.v.) is the oldest historical tree in the world.

**BÖN** (Tib.). The indigenous (pre-Buddhist) religion of Tibet; identical with the Shamanism of Mongolia. It is a debased form of Tantricism, being spiritualism mixed with phallic worship. There are two sects, Black and White. Former very debased; latter, influenced by Bsm, less degraded. Use reversed swastika as symbol.

**BONZE** (Jap.). Literally, a temple keeper. A Japanese monk. There is no near equivalent in Japan to the *Sangha* (q.v.) of the Theravada.

**BRAHMA VIHĀRA.** *Brahma* in this connection means lordly, or divine. *Vihāra* here means a state of mind. Hence the four "Divine States of Mind" which are methods of meditation in which the mind pervades the six corners of the universe with concentrated thoughts of *Mettā* (love), *Karunā* (compassion), *Muditā* (sympathetic joy) and *Upekkhā* (serenity). (q.v.).

"**BRITISH BUDDHIST**", THE. Organ of the Maha Bodhi Society Buddhist Mission in England. Founded October, 1926. Publication ceased December, 1934. (v. *Wheel, The*).

**BRITISH MAHA BODHI SOCIETY.** Founded in July, 1926, by the Anagarika Dharmapala (q.v.) at Foster House, 86 Madeley Road, Ealing, as a branch of the parent Society founded by him at Calcutta in 1891. Published *The British Buddhist* in October, 1926, replaced by *The Wheel* in January, 1935. Moved to 41 Gloucester Road, N.W.1, in February, 1928. Closed 1939. (v. *The Development of Buddhism in England*, herein).

**BUDDHA.** A title, not the name of a person. Derived from root *budh*, "to wake," it means one who knows in the sense of having become one with the highest object of knowledge, Supreme Truth. There have been Buddhas in the past and there will be others in the future. (v. *Maitreya*). Gotama, the historical founder of Buddhism (q.v.), was born near Kapilavatthu, N. India. Date of his birth not entirely agreed, but according to modern historical research, 563 B.C. (v. *Chronology*). The birthplace is marked by pillar erected by Asoka (v. *Lumbini*). Birth is celebrated on Full Moon day of month *Vaisakha* (April-May) (v. *Wesak*).

The best Life is Brewster's *Life of Gotama the Buddha*, (1926) compiled exclusively from the Pali Canon. The *Lalitavistara* (on which Arnold's *Light of Asia* is based), and *Fo-sho-hing-tsan-king* (S.B.E. 19) are overlaid with myth and legend.

**BUDDHACARITA.** The Sanskrit title of a poem by Asvaghosa. (q.v.). It is a life of the Buddha with much legendary matter. For translation from the Sanskrit by E. B.



Cowell see vol. 49 S.B.E. (*Buddhist Mahayana Sutras*), and for trans. from the Chinese by Beal, vol. 19 S.B.E. (*Fo-sho-hing-tsan-king*).

**BUDDHA DAY.** *The World Fellowship of Buddhists* (q.v.) is working to secure the agreement of all Buddhist countries to observe as "Buddha Day" the Full Moon day of the lunar month of Vaisakha (in the West called *Wesak*, q.v.). Thus, even though the Japanese keep April 8th as the Buddha's birthday, Japanese Buddhists may accord with the rest of the world in keeping "Buddha Day".

**BUDDHA GAYA** (Bodh Gaya). One of the four Holy Places of Bsm.: the place where the Buddha attained Enlightenment. Spot marked by Bo-tree and Temple, six miles from Gaya, Bihar, India. (v. *Dharmapala*).

**BUDDHAGHOSA.** A great Buddhist scholar born N. India early 5th c. A.D., who translated Sinhalese Commentaries into Pali and wrote *Visuddhi Magga* (q.v.) and other works, including Commentaries on much of Pitakas. (v. *Life and Work of Buddhaghosa*, by B.C. Law (Calcutta, 1923)).

**BUDDHA JAYANTI.** Term used to describe the World Celebrations of the 2500th year of the Buddhist Era (May, 1956-7). From *Jaya*, victory. (v. Chronology).

**BUDDHA RŪPA.** An image of the Buddha. For 500 years the person of the Buddha was considered too holy to be depicted in the form of an image. At Sanchi, for instance, the symbols of the vacant throne or the footprint are used; at Amaravati (2nd c. A.D.) both symbolic and actual representation were used, (v. *Gandhāra*). Buddha *rūpas* represent the Blessed One as seated, standing, or recumbent (lying on the right side). The standing and recumbent are rare. There are three customary attitudes for the seated figure: (1) The "witness" attitude. The left hand lies flat upon the lap, palm upwards; the right hand is stretched downwards over the right knee, the palm being towards the body. The Buddha is calling upon the Earth to "witness" his right to the title of Tathagata, and it responded "with a roar like thunder" (*Jat. i*, 74). (2) The "meditation" attitude. The crossed hands lie flat in the lap with palms upturned, the right resting upon the left. (3) The "teaching" attitude. The right arm is half raised to bring the hand on a level with



the breast, with the palm outwards, the second and third fingers being usually half closed; the left hand hangs by the side or supports the robe.

In Mahayana countries a variety of other forms are used. *Rūpas* of Bodhisattvas are also common, e.g. Kwannon, Avalokitesvara, Maitreya, Jizo, Amitabha, etc. The *rūpa* is used in Bsm. only as a focus for meditating on the attributes of the being depicted, not as an object of worship. (v. *Mudrā*).

BUDDHI (Sk.). The vehicle of Enlightenment (*Bodhi* q.v.). The faculty of supreme understanding as distinct from the understanding itself. The sixth principle in the sevenfold constitution of man taught in the esoteric schools of Buddhism, and as such the link between the Ultimate Reality and the Mind (*Manas*). Nearest English equivalent is the intuition.

BUDDHISM. The name given to the Teachings of Gautama the Buddha (q.v.), but usually called by his followers the *Buddha Dhamma* (v. *Dhamma*). Buddhism is a way of life, a discipline; not a system of dogmas to be accepted by the intellect. It is a way to live Reality, and not ideas concerning the nature of Reality.

BUDDHISM IN ENGLAND. First Bst. Mission to England landed April, 1908, led by Bhikkhu Ananda Metteya (q.v.). Received by Buddhist Society of Great Britain and Ireland, founded November, 1907, by Dr. Ernest Rost and others, with Professor Rhys Davids as President. *The Buddhist Review*, founded 1909, ceased 1922. The Buddhist League was founded 1923, by Francis Payne to replace moribund Buddhist Society of Great Britain and Ireland, which was formally wound up 1925. The Buddhist Lodge was founded November, 1924, becoming Buddhist Lodge, London, in 1926, the Buddhist Society, London, in 1943 and the Buddhist Society in 1952. Its journal *Buddhism in England*, founded May, 1926, was renamed *The Middle Way* in 1945. The Buddhist Mission was founded by Anagarika Dharmapala (q.v.) at Ealing, July, 1926; removed 1928 to 41 Gloucester Road, N.W.1. *The British Buddhist*, founded as their journal 1926, replaced in January, 1935, by *The Wheel*. The Buddhist Vihara Society in England was founded 1948. (v. *The Development of Buddhism in England*, herein).

"BUDDHISM IN ENGLAND". *The Journal of Oriental*

*Philosophy and Religion*, published by the Buddhist Lodge, London. Founded May, 1926 by A. C. March. In 1945 it was renamed *The Middle Way* (q.v.).

**BUDDHIST.** Nominally, one born into the Buddhist religion, or one who accepts Buddhism as his religion by public recitation of *Pansil* (q.v.). Actually, one who studies, disseminates and endeavours to live the fundamental principles of the *Buddha-dhamma*.

**BUDDHIST ANNUAL OF CEYLON.** Published at Wesak each year by Bastian and Co., Colombo, from 1920 to 1932. It was well illustrated, with reproductions of Buddhist architecture and works of art, and with portraits of notable persons in the Buddhist Movement. Largely succeeded by the Ceylon Daily News Buddhist Annual, published at Wesak.

**BUDDHIST LEAGUE.** See *Buddhism in England*.

**BUDDHIST MAHĀYĀNA TEXTS.** Title of volume 49 S.B.E. Contains translations of: The *Buddha carita-kāvya* of Asvaghosa, by Cowell; The Larger *Sukhāvatī-vyūha*; the Smaller *Sukhāvatī-vyūha*; the *Vajracchedikā*; the Larger *Prajñā-pāramitā-hridaya-sūtra*; and the Smaller *Prajñā-pāramitā-hridaya-sūtra*, all by Max Müller; and the *Amitāyur-dhyāna-sūtra*, by J. Takakusu.

**BUDDHIST SOCIETY, THE.** The oldest Buddhist organisation in Europe. Founded in London as The Buddhist Lodge in 1924 by Mr. and Mrs. Christmas Humphreys, it seceded from the Theosophical Society in 1926, when its journal, *Buddhism in England*, now *The Middle Way*, was founded. Renamed "The Buddhist Society, London", in 1943, and "The Buddhist Society" in 1952 in deference to the request of provincial affiliated societies. Present headquarters: 16 Gordon Square, London, W.C.1.

**BUDDHIST SOCIETY OF GREAT BRITAIN AND IRELAND** (v. *Buddhism in England*).

**BURMA.** Buddhism first introduced about 240 B.C. Mahayana later introduced by King Kanishka (c. A.D. 100). Buddhaghosa (q.v.) visited Burma about A.D. 450 and firmly established religion there, since which time it has been the religion of Burma. Burma has held important place in interpretation of Pali scriptures, esp. Abhidhamma (q.v.)

and has produced works of high merit. For centuries Bhikkhus from Siam and Ceylon have visited Burma to study its commentaries on the Abhidhamma.

**BUDDHIST VIHARA SOCIETY IN ENGLAND.** Founded in April, 1948, to expedite the opening of a Vihara (q.v.) in London. The founding Hon. Secretary was Mrs. A. Rant. See *The Development of Buddhism in England*, herein.

## C

**CAMBODIA.** Ancient seat of Khmer civilization. Buddhism, introduced about 5th c. completely subdued Brahmanism by 12th c. Formerly tinged with Mahayanism, now pure Theravada. Capital Phnom-Penh has "National Institute for study of Buddhism of Lesser Vehicle," opened in 1930. Has many Buddhist ruins and temples, including famous Angkor Wat.

**CANON.** Only Canon recognized by Theravada School is the *Tipitaka* (q.v.) or Three Baskets in Pali. Not committed to writing until c. 100 B.C. Mahayana Schools have their own *Tipitakas* in Sanskrit, Chinese, Japanese, Tibetan, etc. The Tibetan Canon (bKa-gyur or Kanjur), comprises the Sutras and Tantras. The commentary (Bstan-gyur or Tanjur) is an encyclopaedia of 224 volumes, dealing with metaphysics, art, astrology, etc., with commentaries and texts by Nāgārjuna (q.v.) and other Masters. (v. *Tibet*). See also Analysis of Mahayana Scriptures herein.

**CASTE.** Class distinctions, dependent mainly on Aryan or non-Aryan birth or on occupation, prevailed at time of Buddha, but caste system a later development. No class distinctions in *Sangha* (q.v.): e.g., Upali the barber, one of the despised trades, was superior of Kshatriya nobles Ananda and Devadatta, superiority depending on length of time since ordination.

**CAUSALITY.** The doctrine that the law of causality reigns in the phenomenal worlds of existence is fundamental to Buddhism. No phenomenon (*dhamma*) arises without appropriate cause. (v. *Karma*).

**CAUSATION,** Chain of. See *Nidānas*.

**CETANĀ.** Volition. The nearest equivalent in Bsm.

to the western term will. It is the quality of volition which determines the act (*kamma*) and therefore its consequences, which in turn produce rebirth. (v. *Karma*).

CEYLON. Ancient names Taprobane and Lanka. Converted to Bsm. by son and daughter of Asoka (q.v.) (c. 252 B.C.) Stronghold of Bsm. for many centuries, but had periods of decline. The teaching became almost extinct on several occasions, being revived by Bhikkhus from Siam and Burma. Almost exterminated by forced conversions under Portuguese rule, revived under Dutch and British rule, last revival being that by Col. Olcott in 1880. Always consistently Theravada in doctrine. Present sects Siamese, Ramanya (rigid in doctrine and discipline), Amarapura (more liberal in views).

CAITYA. (P. and Sk.). From *cita*, "a funeral pile". Any kind of tumulus raised over remains of the dead. In Buddhism practically synonymous with *dagoba*, *stupa*, or *tope*, but the latter are rather the architectural terms, and *chaitya* the religious term. The term *chaitya* is also given by modern archaeologists to the rock-hewn temples found in India. Tib. *chorten*. (v. *Dagoba*).

CHA-NO-YU. (Jap.). The Japanese Tea Ceremony. Lit. Tea and hot water. The ceremonial making and taking of tea in a mood which aims at *Satori* (q.v.). A form of Japanese culture which springs from Zen Buddhism. (See *The Book of Tea*, Okakura Kakuzo, and *Via Tokyo*, Christmas Humphreys.)

CAKRA. (Sk.). CAKKA. (P.) A Wheel. Used figuratively as in the Wheel of the Law, the Wheel of Life (q.v.) or in *Cakravartin*, lord of all corners of the universe, a title used by *Asoka* (q.v.).

CHELA. (Sk.). The disciple or follower of a Guru.

CHINA. Buddhism was introduced into China in A.D. 67 by two Indian Bhikkhus, Kasyapa Matango and Dharmaraksha; the White Horse Monastery built to accommodate them exists to-day. It made rapid progress, eventually becoming one of the "tripod" of religions with Taoism and Confucianism. Many schools of Buddhist thought developed and flourished, but the two predominating schools were the Ch'an (Jap. Zen) and Pure Land (q.v.).

Best work is *Buddhist China*, by R. F. Johnston. See also

Pratt's *Buddhist Pilgrimage*, and Blofeld's *The Jewel in the Lotus*. (v. *Amitābha*, *Bodhidharma*, *Kwan-Yin*, *Pure Land*, *Zen*).

CHORTEN. (Tib). The Tibetan form of *Dagoba* (q.v.).

CHRONOLOGY. The Buddhist Era commences with the Parinirvana of the Buddha, which, according to the records of the Southern School, took place in 543 B.C. By common consent among Buddhists the year 1956-7 A.D. is being celebrated as the 2500th anniversary of the 'Great Passing' of the Buddha. (v. *Buddha Jayanti*). Some M. Schools place the date considerably earlier, and some later.

CITTA (Sk.). The "heart" or focus of man's emotional nature plus its intellectual expression. *Bodhicitta* is the mind (heart) purified and guided by wisdom. (v. *Bodhicitta*).

COMPASSION. Lit. "to suffer with", compassion is the supreme Buddhist virtue, being based on the fundamental principle of the unity of all life. The second of the Four Sublime Moods—*karunā*, identifying oneself with the suffering of others and so creating active affection (*mettā*)—is the only form of vicarious sacrifice known to Buddhism. (v. *Ahimsā*, *Bodhisattva*, *Brahma Vihāra*, *Karunā*, *Mettā*).

CONSCIENCE. Buddhism knows nothing of an "inner monitor" implanted by deity as an infallible guide to right conduct. "Conscience" is a quality of the mind resulting from past experience. One's state of moral development depends on one's response to experience in past lives, and in the present life. There is no absolute right and wrong; there is gradual growth towards the highest morality—utter unselfishness.

CONSCIOUSNESS in Buddhism comprises every stage of awareness from the simplest response to outside stimuli to the intuitive processes of pure Mind. Consciousness is divided into two great classes: Phenomenal (*manovijñāna*) and Transcendental (*ālayavijñāna*). The former is the relation between subject and object and the inferences drawn therefrom. It depends for its expression on the sense organs and mind, and is therefore personal. The latter is independent of sense organs and of the relation of subject and object. The action of the former is ratiocinative, of the latter intuitive. These two aspects are united in an ultimate identity, the

nature of which is incomprehensible to the normal mind, but which will be realized at the goal of the Eightfold Path. The dhyanic consciousness represents the union of the two aspects of consciousness, in which individual consciousness is not lost, but is transcended in the union with universal consciousness. (v. *Dhyāna*, *Manas*, *Samādhi*, *Vīññāna*).

CONVERSION. See PARĀVRITTI.

COUNCILS. The 1st Great Council was held at Rajagriha immediately after the passing of the Buddha, the Ven. Kasyapa presiding. The Scriptures, as then agreed, were recited by all, Ananda leading with the doctrine and Upali with the Rules of the Order. The 2nd was held at Vaisali about 100 years later. As only a minority upheld the original teachings and Rules the majority seceded and held a rival Council, from which schism the 18 sects of the Hinayana School were later formed. The 3rd Council was held in the reign of Asoka (q.v.) at Patilaputra (Patna) about 250 B.C. Here the Canon was fixed, though not reduced to writing until the 1st c. B.C. in Ceylon, when a 4th Great Council was held. About A.D. 70 a Council was held in Kashmir under the patronage of King Kanishka, but as the doctrines promulgated were exclusively Mahayana it is not recognised by the Theravada. The 5th Council was held in 1871 at the instance of King Mindon of Burma, when the Tipitika was carved on 729 marble slabs and preserved at Mandalay. The 6th Great Council was opened in Rangoon at Wesak, 1954, when it is intended once more to revise and purify the Canon, and to publish in many volumes an "authorised" edition. For a Council held at Madras in 1891 see *Fourteen Fundamental Propositions* and *Olcott*.

CREATION. Buddhism has no conception of "creation" in the Western sense of a coming into existence from non-existence (*ex nihilo*). All existence is a beginningless and endless process of "becoming", subject to the law of Causality (q.v.), but as all "*dhammas*" (v. *Dhamma* (*d*)) are mind-created (*Dhp.* I. 1) the state of becoming depends on the mental development of the entity. All entities are "creatures" but are also "creators" of themselves and of their environment, to a greater or lesser extent according to their mental development.



## D

**DAGOBA.** A *dagoba*, *tope*, or *stūpa* was a mound of earth or brick in which the bodies or ashes of important persons were deposited. The *stūpa* discovered at Piprawa (accepted by some authorities as one of the original eight (or ten) erected over the relics of the Buddha), is estimated to have been "about the height of the dome of St. Paul's Cathedral, measured from the roof." (See Rh. D. *Buddhist India*, p. 83). The name *stūpa* was usually reserved for those containing relics of the Buddha or of Arahats, otherwise they were called *dagobas*. The word *dagoba* is a contraction of *dhātugabbha* (relic cavity), and is more correctly spelled *dagaba*. (v. *Chorten, Piprawa, Relics*.)

**DĀNA** (Sk. and P.) The virtue of alms-giving to the poor and needy; also, making gifts to a Bhikkhu or community of Bhikkhus. One of the three "acts of merit," *dāna*, benevolence, *sīla*, moral conduct, *bhāvanā*, meditation. The first of the 10 Paramitas. *Dāna* in Bsm. takes the place of sacrificial rites in Hinduism.

**DĀYAKA** (Sk. and P.) Lit : Giver. A term used in both Theravada and Mahayana countries to denote the lay supporter of a Bhikkhu or the Mahayana equivalent. The Dayaka undertakes to supply the Bhikkhu with his legitimate needs, such as food, new robes and medicine, and in modern times will often pay his travelling expenses.

**DEATH** (Sk. and P. *marana*). Is the temporary cessation of personal existence on the grosser material planes. It is only a temporary break in the continuous life of the individuality; an aspect of the impermanence (*anicca*) of all living things. The period between death and rebirth is spent in the super-physical, but still material spheres, which are the subjective worlds (*lokas*) created by the sub-conscious mind. (v. *Bardo, Life*).

**DENGYO DAISHI.** See *Tendai*.

**DEPENDENT ORIGATION** (P. *Paticca Samuppāda*). The Chain of phenomenal Cause and Effect by which birth and rebirth occur. (v. *Nidānas*).

**DESIRE** (Sk. *Trishnā* : P. *Tanhā*). Thirst for separate existence in the worlds of sense. "Desire" in itself is colourless, but selfish desire is the cause of suffering. The "will to



live" must be transmuted into "aspiration" for the welfare and ultimate enlightenment of all beings. *Tanhā* is one of the twelve links in the chain of Causation (*Nidānas*) (q.v.) coming between *vedanā* and *upādāna*. Its source is delusion (*Moha*) (q.v.) caused by attraction to the six objects of sense.

DEVA (Sk.). "*Shining One*". Celestial beings, good, bad or indifferent in nature. The devas may inhabit any of the three worlds (v. *Triloka*). They correspond to the angelic powers of Western theology.

DEVACHAN. "Dwelling place of shining ones", is the subjective "heaven" state in which an individual lives between two earth "lives", after the death of the gross physical bodies and the separation of the *Kāma-rūpa*. Such are usually termed *devaputtas* (sons of *devas*) in the Buddhist scriptures. There is much information on *devas* in *Dig. N.* (v. *Dial III Index*) (v. *Sukhāvatī*).

DEVIL. There are numerous classes of demons mentioned in the Buddhist scriptures. The personification of evil and the tempter of man is usually called *Māra*. (q.v.). The allegory of the Buddha's temptation by *Māra* is related in the *Mahāvagga* (A.P.C. 270b. S.B.E. X. p. 68. (See also *Mahāvastu* ii, 198 and *Lalitavistara* 329). (v. *Evil*).

DHAMMA (P), DHARMA (Sk.) The Pali form is generally used by the Theravada School, the Sanskrit by the M. School. Dharma, in sense of "the course of conduct right for a man at his particular stage of evolution", is now well known in the West through its use in Theosophical literature.

The Sk. form comes from Aryan root "dhar", to uphold, sustain, support, and has been rendered into English by system, doctrine, religion, virtue, moral quality, righteousness, duty, law, standard, norm, ideal, truth, form, condition, cause, thing and cosmic order; it may mean any of these according to the context. We may trace basic meaning in Latin *forma*, and Eng. *form*, that which supports, that which gives state or condition to the orderly arrangement of parts which makes a thing what it is; from which comes Eng. "good form", conduct appropriate to any given occasion.

Technical definitions come under five headings:

(a) *Dhamma*—Doctrine. Any teaching set forth as a formulated system; the guiding principles accepted or



followed by a man ; as applied to Bsm. : the Teachings of the Buddha. (v. *Buddhism*).

(b) Right, Righteous conduct or righteousness, Law, Justice. (v. *Sammā*).

(c) Condition. Cause or causal antecedent. Cause and effect being practically identical, *Dhamma* is here viewed from its causal side, as in (d) it is viewed from aspect of effect.

(d) Phenomenon. *Dhamma* as effect. It is used in this sense in first verse of Dhp. : "All *dhammas* (phenomena) are mind-created" ; and in the famous formula *sabbe dhammā aniccā dukkhā anattā*—the whole of the phenomenal world is *anattā*, etc.

Application of word *Dhamma* to phenomena indicates orderly nature of existence ; universe is expression of Law.

(e) Ultimate Reality. In Mahayana *Dharma* is sometimes synonymous with *Tathatā* (q.v.) or Ultimate Reality.

**DHAMMA-CAKKA-PPAVATTANA-SUTTA** (P). The "setting in motion of the Wheel of the Law", or Sutra of the Foundation of the Kingdom of Righteousness. The first discourse of the Buddha after His Enlightenment. Delivered to his first converts in the Deer Park at Benares. (See *S.B.E.* XI and *B.E. I.*, p. 61).

**DHAMMAPADA** (P). The Path or Way of the Buddha's *Dhamma* or Teaching. The most famous Scripture in the Pali Canon. A collection of 423 verses comprising a noble system of moral philosophy. There are many English translations from the Pali version. For a translation of the Chinese version, see Beal's *Texts from the Buddhist Canon commonly known as Dhammapada*.

**DHARMAKĀYA**. The Body of the Law. The Buddha as the personification of Truth. In Mahayana one of the triple aspects of *Bhūtatathatā* (v. *Trikāya*). The Essence Body : "Consciousness merged in the Universal Consciousness".

**DHĀRAṆĪ** (Sk.). An invocation, long or short, which holds magical power and deep meaning in its recitation. A literal translation often makes no sense. For examples, see D. T. Suzuki's *Manual of Zen Buddhism*. (v. *Mantra*, which is a *Dharani* compressed into a single phrase or word).

**DHARMAPALA**, The Anagarika. Name used by D. H.

Hewavitarne, the famous Buddhist propagandist. Born in Ceylon in 1865, he joined the Theosophical Society in 1884. Inspired by H. P. Blavatsky (q.v.) he studied Pali, and in 1891 founded the Maha Bodhi Society (q.v.). He then proclaimed himself an Anagarika, a homeless wanderer, and worked hard for the main object of the Society, the restoration of Buddha Gaya (q.v.) into Buddhist hands, which was only achieved in 1953. In 1893 he attended the Parliament of Religion at Chicago. In 1925 he founded the British Maha Bodhi Society in London. In 1931 he entered the Order as Sri Devamitta Dhammapala, and died in 1933. Photograph in *Pelican Buddhism*.

DHYĀNA (Sk.) Supreme meditation. Direct absorption in Truth. The Japanese derivative of the word is *Zen* (q.v.). The Pali form, *Jhāna* (q.v.), has a different meaning—that of a series of stages in mental development.

DHYĀNI BUDDHAS. The personifications of the seven creative aspects or modes of manifestation of the primordial Adi-Buddha. (q.v.). These are the "creators" of the phenomenal universe, the first five being concerned with the worlds of form, the last two with the "formless" worlds. (v. *Rūpa*). The names of the first five are: *Vairocana*, *Akshobhya*, *Ratna-Sambhava*, *Amitābha*, *Amoghasiddhi*. The name of the sixth is *Vajrasattva*. No name has been given to the seventh. In Tibet the Dhyani Buddhas are called "Jinas" (victors). An exceedingly complicated pantheon of deities is evolved from the Dhyani Buddhas, for details of which see *The Gods of Northern Buddhism*, Getty, and Gordon's *The Iconography of Tibetan Lamaism*.

DIGHA NIKĀYA. The "Collection of Long Discourses" is the first section of the *Sutta Pitaka* (q.v.). For analysis see A.P.C. *Dialogues of the Buddha*, vols. I-III contain whole of Digha.

DITTHI (P). Views, rather in the sense of wrong views. But *sammā-ditthi*, right views, is the first step of the Noble Eight-fold Path (q.v.). An example of wrong views is *Sakkāya-ditthi*, the false belief that the *skandhas*, or constituents of personality, contain an "immortal soul".

DORJE (Tib.) (Sk. VAJRA). The thunderbolt symbol used in art and ritual magic in Tibet.

DOSA (P). Depravity of mind due to anger, ill-will, hatred. One of the three "fires" or cardinal blemishes of character. (v. *Moha, Rāga*).

DUGPA. A sub-sect of the Kar-gyu sect founded by Marpa in the 12th c. at Ralung Monastery, near Gyang-tse, in Tibet. The term is often applied (erroneously, according to Waddell) to all the Red Cap sects. The word *dugpa* is now synonymous with "sorcerer", its teaching being a mixture of Bön sorcery and degraded Tantrism.

DUKKHA (P). Ordinarily translated as suffering or ill, but no word in English covers the same ground as *Dukkha* in Pali. Ordinarily set in opposition to *Sukha*, ease and well-being, it signifies dis-ease in the sense of discomfort, frustration or disharmony with environment.

*Dukkha* is the first of the Four Noble Truths (q.v.) and one of the three Signs of Being, or Characteristics of Existence, with *Anicca*, impermanence, and *Anattā*, unreality of self. *Dukkha* is largely the effect of man's reaction to *Anicca* and *Anattā*. It follows that existence cannot be wholly separated from *Dukkha*, and that complete escape from it is possible only by liberation from the round of birth and death.

*Dukkha* is the last link in the Chain of Dependent Origination, *Jarāmarana*, old age and death, being characterized as inseparable from grief, lamentation, sorrow, distress and despair.

## E

EASTERN BUDDHIST, THE. The Journal of the Eastern Buddhist Society, Kyoto. Published irregularly from 1921 to 1939. Two issues since the war. Founded and edited by Dr. D. T. Suzuki and his late wife Mrs. B. L. Suzuki.

EDUCATION. Enlightenment on every plane of existence being the Buddhist goal, education plays an important part in the Buddhist scheme of life. Ignorance can be removed, and truth attained only by experience, and experience must be obtained from life; an understanding of life is therefore essential. Bsm. therefore encourages science, arts and crafts, and its influence has always been for the elevation of the people. Buddhist "education" emphasizes the development of innate faculties by self-control, not mere acquirement of

facts concerning the phenomenal world. The Buddhist monastery is often a school, and Buddhist countries are noted for the literacy of the people. (v. *Nālanda*).

EGO. Bsm. denies an ego in the sense of a self in man ultimately separate from the self in every other man. The belief in an ego creates and fosters egoism and desire, thus preventing the realization of the unity of life and the attainment of enlightenment. (v. *Anattā*).

ESOTERIC. (1) Secret; in the sense of teaching not revealed to those unworthy or unfit to receive it. Such teaching may refer to phenomenal or spiritual matters. (2) Symbolic; the inner or spiritual meaning underlying the literal surface meaning. Spiritual truths are apprehended by the intuition (v. *Buddhi*) and cannot be revealed or explained, except to those whose inner development enables them to grasp them. The "Heart" doctrine, as opposed to the "Eye" doctrine.

The Esoteric Schools in Bsm. base their teaching on the higher truth revealed by the Buddha to his disciples who were ready to receive it. Nāgārjuna, the Apostle of Buddhist mysticism, tells us that every Buddha has both a revealed and a mystic doctrine. The former is set forth in the *Suttas*; the latter cannot be expressed in words, but must be apprehended by the faculty of *Buddhi* latent in the heart of every man.

The statement attributed to the Buddha, denying that he taught an esoteric doctrine, appears in *Sam. N.* (see "Kindred Sayings", vol. v. p. 132). But cp. story of the Simsapa leaves. *Sam. N. V.* 437. (See *Some Sayings of the Buddha*, pp. 308-9).

ETHICS. Buddhist ethics are based on the doctrine of *Anattā* (q.v.). Every quality encouraging altruism is therefore considered a virtue, and every opposite quality a vice. The Buddhist moral code is set forth in the Noble Eightfold Path and in the Five Precepts (q.v.).

EVIL. Bsm. is not dualistic, and therefore does not divide phenomena into absolute "good" or "evil". It recognizes "evil" as limitation, and therefore purely relative. There is therefore no "problem of Evil" as in theistic systems of thought. All evil is traced to desire for self. (v. *Anattā*, *Dukkha*,

*Ego, Sakkāyaditthi*). The basic evil is the idea of separateness, and the Buddhist goal is the removal of evil by the eradication of every selfish inclination.

## F

**FAITH.** Faith in Bsm. does not imply acceptance of doctrinal beliefs, but confidence in the Teacher and the Doctrine, with consequent effort to live according to their example and precept.

Faith, in the sense of reliance on the authority of another, is entirely absent from Buddhism. The Buddha in his admonition to the Kalamas (*Ang. N.III*, 65) enjoins freedom of thought, and acceptance of even his teaching only after subjecting it to the searching test of reason and experience.

In the Mahayana, Faith means reliance on the Buddha within (*Amitābha*, the Higher Self), and the practice of the highest virtues. (v. *Amitābha*, *Asvaghosa*).

**FETTERS.** The Ten Fetters are erroneous mental conceptions and desires which have to be cast off as the Path is followed to the Goal. For details see Four Paths.

**FLESH FOOD** is discouraged as breaking the rule of *ahimsā* set forth in the first of the Five Precepts. (v. *Ahimsā*, *Pāṇsīl*).

Abstinence from meat is also recommended as tending to assist control over sensual desires. As the psychic centres unfold with the development of the *iddhis* (q.v.), elimination of all flesh food becomes essential. For M. viewpoint see *Studies in Lankavatara S.*, Suzuki, pp. 368 sqq.

**FOUR NOBLE TRUTHS.** The basic truths of Bsm., as set forth by the Buddha in his first Sermon. They are: *Dukkha*: There can be no existence without "Suffering"; *Samudaya*: The cause of Suffering is egoistic Desire; *Nirodha*: The elimination of Desire brings the cessation of Suffering; *Magga*: The Way to the elimination of Desire is the Noble Eightfold Path (q.v.).

**FOUR PATHS.** The Four Paths or Stages on the Path to liberation are (I) **SOTĀPANNA**: "He who has entered the Stream". At this stage he is free from the first three of the Ten Fetters (*saññojanas*), i.e. *Sakkāya-ditthi*; the illusion of

being a "self" separate from all other selves. (2) *Vicikiccā*; mental vacillation, doubt. (3) *Silabbata-paramāsa*; belief in the efficacy of Rites and Ceremonies.

The second stage is (II) *SAKADĀGĀMIN*: "He who will return once only" to this world before attaining liberation. Such is free from (4) *Kāmacchando*, delusions of the senses. (5) *Patigha* or *Vyāpado*; ill-will or aversion.

(III) *ANĀGĀMIN*: "He who will never return" to this world. He is free from (6) *Rūparāga*; desire for existence in the worlds of form (the gross and subtle sense worlds). (7) *Arūparāga*; desire for existence in the formless worlds (the higher heaven worlds).

(IV) *ARAHAT*. "The Worthy One". He who attains Nirvana at the death of his present body. Such has cast off the last three Fetters (8) *Mano*, self-esteem, and (9) *Uddhacca*, self-righteousness, and (10) *Avijjā*, ignorance.

**FOURTEEN FUNDAMENTAL BUDDHIST BELIEFS.** The Fourteen Points compiled at the Council organized by Col. H. S. Olcott at Adyar, Madras, in 1891, and accepted by the representatives of Burma, Ceylon, Japan (nine sects), and Chittagong; and later by the Chief Mongolian lamas. The points are set forth in the Appendix to Olcott's *Buddhist Catechism*, pp. 111-118.

**FREEWILL.** Determinism, in the sense that human action is determined by forces independent of the will, is classed in Bsm. as an erroneous conception. It asserts that the will of man is not bound by external causes, but is free in the sense that all fetters are of man's own making, and may be by man himself cast off. In other words; will *per se* is free, but is limited by the form it energizes, which form, the five *skandhas* (q.v.), is the creation of the individual himself.

Karma (q.v.) frees or binds according as it is or is not free from the poison of *tanhā*. (q.v.).

## G

**GANDHARA.** The Sk. name for a district covering the modern Peshawar in India, and parts of modern Afghanistan. At one time a Bst. stronghold, it played an important part in evolution of the doctrines of the Mahayana School. Famous

for its style of sculpture, which is a blend of ancient Indian modified by the Graeco-Roman styles of Asia Minor. Its period was A.D. 100-300. Ancient Indian Bst. art did not depict figure of the Buddha but symbolized his presence; Gandhara art depicts the figure, the whole life history of the Buddha being drawn upon for scenes. Experts disagree on the place of Gandharan art in Indian culture. It made no permanent impression on Indian art ideals. (v. *Buddha-rūpa*).

**GĀTHĀ.** A set of verses. A stanza or song created by a mind in high tension with spiritual insight. See the *Thera-* and *Therī-gāthā*, the songs of the Brethren and Sisters in the Pali Canon.

**GOD.** Bsm. does not personify Ultimate Reality, nor does it teach reliance on an external deity. Man must rely upon his own efforts to attain complete realization of his divinity, which is "Enlightenment". The forces of nature or natural laws, personified as gods or *devas*, are not petitioned or worshipped. Certain sects of the Mahayana School (v. *Ādi-Buddha*) deify these cosmic principles, and the "Pure Land" sects personify and worship the "Higher Self" of man under the name *Amitābha*. These, however, are recognized as *upāyas* or methods of expediency, and do not constitute dogmas. The Mahayana School generally recognizes the Ultimate Reality or substantial essence of the universe as *Tathatā* (essence of Being) but does not personify or worship this Principle, other than by striving to attain harmony with it. (v. *Atheism*, *Dharmakāya*, *Tathatā*).

**GOTAMA (P). GAUTAMA (Sk.)** The clan name of the Buddha (q.v.). It is a Brahmin name, although the clan was a Kshatriya one. There was a famous Hindu philosopher of the same name who lived about 150 B.C. and founded the Nyaya system, the latest of the six orthodox philosophical schools.

**GURU (Sk.)** A spiritual teacher who takes a disciple or *Chela* (q.v.).

## H

**HEAVEN.** (v. *Devachan*, *Sukhāvati*).

**HELL.** There is no hell known to Bsm. in the sense of a state of endless torture. The various hells are temporary



purgatorial states called *apāyas*, of which *Avīci* is the lowest. (See *Tibetan Book of the Dead*, *Mahatma Letters*, and *Heaven and Hell* by B. C. Law).

**HINAYĀNA.** Lit. : small or lesser vehicle (of salvation). A term coined by Mahayanists to distinguish this school of Bsm. from their own *Mahā-yāna*, or great vehicle. The early Hinayana sects of Bsm. numbered 18, and included the *Sarvāstivādins* (q.v.) and the *Mahāsaṅghikas* (q.v.) as well as that known today as the *Theravāda* (q.v.). The Theravada, being well established in S. India and Ceylon at the time of the Moslem invasion of India, survived the extermination of the other schools of Hinayana, and alone today represents the earliest school of Bsm. (v. *Mahāyāna*, *Theravāda*).

**HOLY PLACES OF BUDDHISM.** The four sites visited by Buddhist pilgrims are the birth-place, Lumbini Park (q.v.) ; Buddha Gaya (q.v.), which is the site of the Enlightenment ; Sarnath (q.v.), where the First Sermon was preached, and Kusinara (q.v.), the scene of the great Decease.

**HONEN.** Honen Shonin or Genku (1133-1211) was the founder of the Jodo-Shu or "Pure Land Sect" in Japan. Standard life is : *Honen, His Life and Teaching*, Coates and Ishizuka. Kyoto (1925) (v. *Jodo, Pure Land*).

**HONGWANJI.** The two head temples of the Shin Sect of Japanese Buddhism are called *Nishi* (Western) Hongwanji and *Higashi* (Eastern) Hongwanji respectively. Both are in Kyoto, Japan. (v. *Shin*).

## I

**IDDHIS** (Sk. **RIDDHI**). Attributes or powers of a state (of perfection). There are ten *iddhis* or supernormal powers developed on the path to arahatship including clairvoyance, clairsaudience, telepathy, recalling one's former lives and those of others. It is forbidden to use these psychic powers (the lower *iddhis*) for one's personal benefit. The higher *iddhis* are the spiritual Modes of Insight attained by the practice of *Jhāna* (q.v.). Cp. *Siddhis* of Yoga teaching.

**INDIA.** Bsm. founded in India by Gautama Buddha, 6th c. B.C. Adopted by Asoka as state religion of his empire, c. 250 B.C. (v. *Asoka*). Flourished under the kings Milinda (c. 100 B.C.), Kanishka (c. A.D. 80) and Harsha (A.D. 606-648).



the two latter being converts to the Mahayana School. Declined after Mahometan conquest of Sindh, A.D. 712, and finally suppressed by Mahometan persecution A.D. 1200. Max Müller predicted a revival of Bsm. in India, and there are indications that this may be fulfilled. (See Pratt, *Pilgrimage of Bsm.*) (v. *Maha Bodhi Society*).

**INDIVIDUALITY.** That aspect of consciousness (*viññāna*) which is the link between all phenomenal states of consciousness; the sub-consciousness in which is stored all the experiences of the past, as distinct from the personality which is the temporary expression of certain of these sub-conscious characteristics. (v. *Mano*).

## J

**JAPAN.** Bsm. entered Japan (c. A.D. 550) from Korea. The Empress Suiko became a convert, and the Prince Regent, known as Shotoku Taishi, did his best to encourage it. He drew up Japan's first "Constitution", proclaiming the "Triune Treasure" of Buddha, Dhamma and Sangha as the basis of the national life, and devotion to it the foundation of a noble life. From that time on Japan took over and made her own the fruits of Chinese culture. In the 9th century, Dengyo Daishi, the founder of the Tendai Sect, and Kobo Daishi, the founder of the Shingon Sect, harmonized Buddhism with Shinto, producing the Ryobu Shinto (q.v.) a fusion which lasted for a thousand years.

About 1100, Ryonin founded the Yudzu Nembutsu, the first of the Amida sects, and the first distinctively Japanese. Thirty years later Honen brought the Jodo Sect from China, from which developed the Shin Sect, founded by Shinran. The small Ji Sect makes up the four "Pure Land" (q.v.) sects of Japan. For other sects v. *Nichiren*, *Shingon*, *Tendai*, *Zen*.

**JĀTAKA.** A birth story. A book of the *Khu. N.* (A.P.C. 277), containing 550 stories purporting to be accounts of former lives of the Buddha. For English transl. see A.P.C.

**JĀTI (P).** Birth, and disposition towards re-birth. The 11th link in the Chain of Causation. The coming into existence as the result of previous karma. Re-birth into the

physical world as a personality, the outcome of the karma of past personalities. (v. *Nidānas*, *Rebirth*).

**JHĀNA** (P). **DHYĀNA** (Sk.). A state of serene contemplation attained by meditation. Dhyāna is one of the six Paramitas or Perfections. Eight states of Jhāna are recognized, but only in the highest is utter elimination of idea of "self" attained, and the complete union with Reality (*Samādhi*) experienced. These mystic states are not an end in themselves but only means to attainment of *Jhānavimokkha*, i.e. emancipation through *Jhāna*. (v. *Dhyāna*, *Samādhi*).

**JI** (Jap.). A suffix to a name, meaning temple-monastery. Thus Engaku-ji at Kamakura. The suffix -In has the same meaning, as in Chion-In, the mother temple of the Jodo sect. The suffix -An means a smaller temple within a larger unit, as in Shoden-an, Dr. Suzuki's house in Engaku-ji.

**JIJIMUGE** (Jap.). The doctrine of the Kegon School of the "unimpeded interdiffusion" of all things. Apparently the present summit of intellectual understanding of the unity of manifestation. Here *Ji* means thing.

**JIRIKI** (Jap.). Salvation through one's own efforts, as opposed to *Tariki*, salvation through the efforts of another. All Japanese sects are attributable to one of these two divisions. Jodo, for example, is a *Tariki* sect, and Zen and Nichiren, *Jiriki*. Here *Ji* means self. (v. *Tariki*).

**JIZO** (Jap.). The Japanese name of the *bodhisattva* known in China as Ti-tsang. His special care are the spirits in the various hells, whom he visits and encourages. He is also the patron saint of young children. (See Johnston, *Buddhist China*, and Hearn, *Glimpses of Unfamiliar Japan*).

**JODO** (Jap.). The Pure Land School of China as founded in the 4th century on the smaller and larger Sukhāvati-vyūha Sutras and the Amitāyur-dhyāna Sutra. When transferred to Japan, Honen Shonin and Shinran Shonin turned this balanced doctrine of faith and works into an extremist practice of salvation by faith alone. (v. *Honen*, *Pure Land School*, *Shinran Shonin*).

**JOSAPHAT** (corruption of Bodhisat; also corrupted into Yosaphat and Yudasaf): The account of the canonization of the Buddha by the Roman and Greek sects of Christianity is related in the story of Barlaam and Josaphat. The best brief

account is "*How the Buddha became a Christian Saint*", Will Hayes. For Biblio. see *Buddhist Birth Stories*, (Mrs. Rh. D. pp. 239-242), and *Baralam and Yewasef*, Wallis Budge, C.U.P. 1923. In the Greek Church, August 26th, is dedicated to St. Josaphat, and in the Roman Church, November 27th, is dedicated to both Barlaam and Josaphat.

**JUDO** (Jap.). First known as Ju-jitsu, this Japanese form of wrestling applies the principles of Taoism and Zen to physical contest. Victory is gained by giving way, and the attacker's strength is used to his own undoing. (cp. *Kendo*).

## K

**KAMA** (Sk.) Desire of the senses, especially sexual desire. Kama is one of the four *āsavas* (q.v.) or mental defilements, and is the first of the six factors of existence the elimination of which is essential for liberation from rebirth. The *kāma-lokas* are the worlds of sense desire. (*Kāma* must not be confused with *kamma*, the Pali version of Karma).

**KANISHKA**. An Indo-Scythian king who was instrumental in spreading Mahayana Bsm. in India and Afghanistan (c. A.D. 80). He was a convert to Bsm. of M. School and convened the great Council at Purusapura (Peshawar) at which Asvaghosha is said to have confounded the adherents of the Theravada doctrines. His powerful patronage spread Bsm. all over India. (v. *Councils*).

**KAPILAVATTHU**. The birthplace of the Buddha. Modern Piprawa in the Nepal Terai. The actual birthplace of Lumbini is about 15 miles to the S.E. (v. *Lumbini*). The famous Piprawa stupa discovered in 1898 may be one of the original *stūpas* erected over the relics of the Buddha after his death. (v. *Piprawa, Stūpa*).

**KARMA** (Sk.) **KAMMA** (P). Root meaning "action"; derived meaning "action and the appropriate result of action"; the law of cause and effect. As applied to the moral sphere it is the Law of Ethical Causation, through the operation of which a man "reaps what he sows", builds his character, makes his destiny, and works out his salvation.

*Karma* is not limited by time or space, and is not strictly individual; there is group *karma*, family, national, etc.

The doctrine of re-birth is an essential corollary to that of

*Karma*, the individual coming into physical life with a character and environment resulting from his actions in the past. His character, family, circumstance and destiny are all, therefore, his *karma*, and according to his reaction to his present "destiny" he modifies and builds his future. *Karma* does not, in itself, bind to the wheel of re-birth; the binding element is personal desire for the fruit of action. Liberation is therefore achieved by elimination of desire for self. (v. *Causality, Re-birth, Tanhā*).

KARUNĀ (Sk.). Active compassion. One of the "two pillars" of Mahayana Bsm., the other being *Prajñā* (q.v.). One of the Four *Brahma Vihāras* or Divine States resulting from the elimination of selfish inclinations. (v. *Compassion*).

KEGON (Jap.). School of M. Bsm. founded in China in the T'ang Dynasty. Centres in the Avatamsaka Sutra (q.v.). Developed from the Hosso or Yogācāra sect, it was brought to Japan by Dosen in 736. Headquarters then and now at Todai-ji, Nara, which is the largest wooden building in the world. Although one of smallest schools of Jap. Bsm., its influence has been enormous, and its doctrine of Jijimuge (q.v.), the "unimpeded inter-diffusion" of Absolute Reality and each individual "thing", is perhaps the last word in the intellectual approach to the Absolute.

KENDO (Jap.). The Japanese school of fencing. Like *Judo* (q.v.) it was largely influenced in its principles by Zen.

KLESA (Sk.). Defilement. Moral depravity or inclination to vice, the elimination of which as *rāga, dosa, moha*, is essential to progress on the Path.

KOAN (Jap.). From the Ch. *Kung-an*, a public document. A technical term in Zen Buddhism. A problem couched in non-sensical language which cannot be solved by the intellect. An exercise for breaking its limitations and developing the intuition or *Buddhi* (q.v.), thereby attaining a flash of *Satori* (q.v.).

KOBO-DAISHI (Kukai). The Founder of the Shingon (q.v.) sect of Japanese Buddhism. A religious genius and social reformer, an engineer and artist. He was instrumental, with Dengyo Daishi (q.v.), in establishing the union of Shinto with Buddhism known as Ryobu Shinto (q.v.). He died at the monastery founded by him on Mount Koya (Koyasan), still the headquarters of Shingon. (v. *Japan, Shingon*).

**KOREA.** Bsm. was introduced from China between A.D. 350-370, and by about A.D. 500 had become the state religion. Under its influence Korea attained a high state of prosperity and culture. Confucianism became state religion under new dynasty about A.D. 1500. Revival of Bsm. started about 50 years ago.

**KOSALA.** The ruling clan in the Kingdom of Kosala at the time of the Buddha, in that part of N. India corresponding to modern Nepal. The capital city was Savatthi, where the Buddha spent much of his time, and Benares was in the same kingdom. The Kingdom of K. was the paramount power in N. India from the 7th c. B.C. until its absorption into that of Magadha, c. 300 B.C. (v. *Pali*).

**KSHATRIYA.** At the time of the Buddha the Aryan clans in India recognized four social grades called *vannas* (Sk. *varna*, a colour), the highest being the Brahmin or priest. Next comes the Kshatriya, the Warrior-ruler; then the Vaishya, or merchant; and lastly the Sudra or people of non-Aryan descent. The lines of demarcation between each *vanna* were variable and undefined; the complexity and rigidity of the modern caste system was unknown. The Buddha belonged to the *kshatriya vanna*.

**KUSINAGARA (KUSINARA).** The "little wattle-and-daub township in the midst of the jungle" where the Buddha passed into *parinibbāna*. One of the Four Holy Places of Bsm. It is usually identified with Kasia 26.45 N. 83.55 E.

**KWAN-YIN (Ch.) KWANNON (Jap.).** The feminine aspect of the Bodhisattva Avalokitesvara (q.v.). In iconography there are early versions which are male, but these are more correctly images of Kwan-shai-yin. Later versions show a woman with child in arms, and as the "Goddess of Mercy" the Mother and Child are revered throughout China and Japan. (See Broughton's charming *Vision of Kwannon Sama* (1929)).

**KYOUNG (Burm.)** The Burmese name for a *Vihāra* (q.v.)

## L

**LALITA VISTARA.** A biography of the Buddha written in Sanskrit. It is a work of the Mahāsaṅghikas, a Hinayana School, and demonstrates the development of the legendary

elements in his life. No Eng. translation, but one in French by Foucaux (1884-92). The *Life of the Buddha*, by N. J. Krom, consists of matter translated from the *Lalita Vistara*, and Arnold's *Light of Asia* is based on it. (See also *Buddhism*, Rhys Davids (S.P.C.K.) p. 11).

**LAMA.** Correctly applied only to the higher orders of the religious hierarchy of Tibet, the word is now used to designate any monk. Gelong is correct name for ordinary monk. The head lamas of the Church are: (1) The Tashi Lama (Panchen Rimpoche), who is the supreme spiritual head, and is considered to be an incarnation of *Amitābha* (q.v.). (2) The Dalai Lama, who is concerned with the relationship of the Church and State, and as such is the temporal ruler. He is considered to be an incarnation of *Avalokitesvara* (q.v.). (3) The Bogdo Lama (Bogdo-Gegen), who lived at Urga in Mongolia, and was the representative of both Tashi and Dalai Lamas for the Mongolian Buddhists outside Tibet. (v. *Tibet*).

**LANKĀVATĀRA SŪTRA.** One of the most important M. works, as it includes all the essential M. tenets, and is accepted by the Zen sect as expounding its basic principles. Trans. D. T. Suzuki, London, 1932. His *Studies in the Lankavatara Sutra* is the best introduction.

**LIFE.** The Buddhist takes life as it is, neither postulating its beginning nor conceiving its end. It has two aspects: relative, as existence, a state of becoming; and absolute, as Being (or Be-ness), the fount or source of becoming.

In brief, Life is One. It is an indivisible unity which manifests in a diversity of forms. The Buddhist aims at realizing this innate unity of life in his every thought and action in order to expand his consciousness to that point where it will blend with the One Life and become perfected.

*Taking of Life.* The first of the five Precepts enjoins abstinence from taking life, or more correctly from breaking up the form through which the life is being expressed. For life after death see *Bardo*. (v. *Death, Jāti*).

**LIGHT OF ASIA, THE.** Famous work by Sir Edwin Arnold, first published in 1879. The Life and Teaching of the Buddha in verse. Based on *Lalita Vistara* (q.v.).

**LIVELIHOOD** (*Sammā Ājīva*). Right Livelihood is the Fifth Stage of the Noble Eightfold Path (q.v.).

The ignoble trades—those which a Buddhist should avoid—include butchery, hunting and fishing, warfare and the making of weapons of war, and dealing in poisons, drugs and drinks which cause stupefaction and intoxication.

LOBHA (P). Covetousness or greed. A synonym of *Tanhā* (q.v.) and *Rāga* (q.v.).

LOTUS. The symbol of divine perfection and purity. As the emblem of the Dhyani Buddhas it signifies the self-creative force of the cosmos, especially personified in the Dhyani Bodhisattva Avalokitesvara (q.v.). *Lotus of the True Law* is title of English trsl. of the Saddharma Pundarika (q.v.) (v. OM!).

LUMBINI. The Buddha was born in the Lumbini Park, near Kapilavatthu. The spot is marked by a pillar placed there by King Asoka (c. 250 B.C.). This is called the Lumbini Pillar, from the village near. (v. *Kapilavatthu*).

LUST. See *Kāma*, sensual desire: *Rāga*, passion, lust for emotional excitement: *Tanhā*, lust of life: all obstacles to liberation.

## M

MAGGA (P). MĀRGA (Sk.). A path or way. Generally used to describe the aryan or noble Middle Way (q.v.), or the Noble Eightfold Path (q.v.).

MAGIC. In the sense of using ritual or mantric formula for obtaining material benefits is deprecated in Bsm. Belief in the efficacy of rites and ceremonies (as means of attaining liberation) is one of the Ten Fetters to be cast off in following the Path (v. *Fetters*).

MAHĀ. Great, as in *Mahā-yāna*, the school of the Great Yāna or Vehicle (of Salvation).

MAHA BODHI SOCIETY. Founded in Calcutta in May, 1891 by the Anagarika Dharmapala (q.v.) primarily to recover Buddha Gaya (q.v.) into Buddhist hands. The M.B.S. has formed branches in Ceylon and in many cities of India. It controls the site at Sarnath (q.v.). Its monthly Journal is the largest Buddhist periodical in print.

MAHĀPARINIRVĀNA SŪTRA. A scripture of the M. School, called also the Paradise Sutra. (Jap. *Nehankyo*): Teaches that all beings have the Buddha-nature innate in



them, the unfoldment of which by the practice of the Paramitas constitutes Nirvana. Not to be confused with the *Mahā-parinibbāna Sutta* (A.P.C. 16).

**MAHĀSANGHIKAS.** The Mahasanghikas, like the *Sarvāstivādins* (q.v.) were an early school of the *Hīnayāna* (q.v.). Some of its Canon and other Scriptures survived the Mahomedan invasion of India, and famous works such as the *Mahāvastu* and the *Lalitavistara* belong to this school. The great poet of the 1st c. A.D., Asvaghosha (q.v.) was a Mahasanghika. To some extent this school is a bridge between the Hinayana and the Mahayana, having pantheistic leanings in its interpretation of the *Dhamma*.

**MAHĀYĀNA.** The School of the Great Vehicle (of salvation), also called the Northern School as it embraces Tibet, Mongolia, China, Korea and Japan. Cp. *Theravāda*. The Mahayana gradually developed from the primitive teaching, and no sharp line of demarcation has ever existed: the doctrines of the Mahasanghika School (q.v.) contain all the basic elements of the developed Mahayana. The teaching of the M. is more distinctly religious, making its appeal to the heart and intuition rather than to the intellect. It seeks the spiritual interpretation of the verbal teaching, and endeavours to expound that teaching in a variety of forms calculated to appeal to every type of mind and every stage of spiritual development. For this reason it calls itself the Great or Universal Vehicle. That this method is but a concession to man's limitations, an accommodation of Truth to the intelligence of the hearer, must be borne in mind when considering certain M. teachings, especially of the "Pure Land" School, which appear fundamentally opposed to the original teaching of the Buddha. Discountenances asceticism of any kind, its "Sangha" being a body of teachers rather than monks. It is pantheistic rather than atheistic. The Theravada, so far as it recognizes a transcendental Reality, conceives of it as obscured by the phenomenal: in M. the Real is being ever revealed by the phenomenal. The Goal of the Theravada is the attainment of Arahatsip, self-salvation; that of the M. is Bodhisattva-hood, renunciation of Nirvana in order to help humanity in its pilgrimage thereto.

**MAITREYA** (Sk.). **METTEYA** (P). The "Buddha of



Compassion" who is to come. In the 26th Sutta of the Digha (*Dial.* III, p. 73) Buddha says: "There will arise an Exalted One named Metteya . . . who will teach the Dhamma in its purity . . . whose followers will number thousands as mine number hundreds". (See Warren: *Bsm. in Trsl.*, pp. 481-486). In the M. pantheon Maitreya ranks high.

MAJJHIMA NIKĀYA. The second of the five main divisions of the Sutta Pitaka. (v. A.P.C.) Eng. trsl. *Further Dialogues of the Buddha*, 2 vols., S.B.B.

MANAS (Sk.). MANO (P). Mind. The rational faculty in man. That aspect of consciousness (*viññāna*) concerned with the relation of subject and object. Manas is essentially dual, its lower aspect being concerned with and directed towards the worlds of sense, constituting the *Viññāna* of the perishable *Skandhas* (q.v.): and the higher, attracted to and illumined by *Buddhi* (q.v.) the faculty of intuition. This latter, differentiated by the term *Bodhicitta* (q.v.), is the storehouse of the experiences of the past and is the individuality, the *viññāna* which creates the bodies and environment of the next life on earth. (v. *Consciousness, Skandhas, Viññāna*).

MANDALA. A ritual or magic circle. In Tibet, a diagram used in invocations, meditation and temple services. Usually seen on *Thang-kas* (q.v.) but also formed in sand and other media. Also found in the Shingon School of Japanese Buddhism. Dr. Jung of Zurich has written on the use of the Mandala diagram in the unconscious mind of his patients.

MANTRA (Sk.). A magical formula or invocation. *Mantras* are used in the Japanese Shingon and Tendai sects. Practice is based on scientific study of vibrations, but reliance on efficacy of *Mantras*, as apart from one's innate powers, is condemned in the 3rd of the Ten Fetters.

MĀRA. Lit. death. The tempter. The personification of evil in Bst. mythology. (v. *Devil*).

MĀYĀ (Sk.). Lit. illusion, and popularly used in this sense. Philosophically, whereas that alone which is changeless and eternal is real (v. *Dharmakāya*), the phenomenal universe, subject to differentiation and impermanence, is *māyā*. 2. The name of Buddha's mother.

**MEDITATION.** Meditation plays an important part in Bsm., being the surest way to mind-control and purification. Right Mindfulness, the sixth step on the eightfold Path, implies constant control of the thoughts; the consequent Right Concentration, complete control of all the mental processes, results in *Samādhi*, the attainment of spiritual insight and tranquillity. These are the dhyanic states of super-consciousness (v. *Jhāna*). Biblio: *Concentration and Meditation*. Buddhist Society. Also *Buddhist Meditation*. Lounsbury. (v. *Bhāvanā*, *Dhyāna*, *Koan*, *Samādhi*. *Zen*.).

**MERAYA (P).** A form of intoxicating drink referred to in the Precept against intoxication. See Pansil at pages 273-4.

**MERIT.** The karmic result of unselfish action, mental or physical. (v. *Parivarta*).

**METTĀ (P).** Love, active good-will for all beings is the first of the Four Divine States (*Brahma-vihāras*) (q.v.)

**METTĀ SUTTA.** The poem on True Friendship: A.P.C. 263 and 268.

**MIDDLE WAY, THE.** I. The *Majjhima Patipadā* or Middle Way described by the Buddha in his Sutra, "Setting in motion the Wheel of the Law" in the Deer Park near Benares (now Sarnath). It is the Noble Eightfold Path (q.v.) which, by avoiding the extremes of sensual indulgence and self-mortification, leads to Enlightenment. (v. *Dhammacakka-ppavattana Sutta* in *Sacred Books of the East*, vol. XI.)

II. The name of the Journal of the Buddhist Society (q.v.) which, until 1943, was called *Buddhism in England*.

**MIRACLES.** In the sense of happenings resulting from the violation of natural law by an extra-cosmic being or beings, miracles are unknown in Bsm. Control of the physical world by physical methods is possible to a limited extent. Control of nature by super-physical methods through the development of the individual is possible to a much greater extent, but these methods are not supernatural and therefore not miraculous. (v. *Iddhis*).

**MOGGALLĀNA (P).** MAUDGALYĀYANA (Sk.). Also called Kolita, was one of the Buddha's chief disciples, being renowned for his supernormal powers (*iddhis*); also the name of a famous B. philosopher, the author of *Prajñaptishāstra*. (v. *Relics*, *Sāriputta*).

**MOHA** (P). Delusion, dullness, stupidity, infatuation. One of the "Three Fires" which must be allowed to die out before Nirvana is attained. See also *Rāga* and *Dosa*. Moha is the erroneous state of mind induced by belief in "self". (v. *Anattā*, *Avijjā*, *Māyā*).

**MONDO** (Jap.). "Questions and answers". Term given to the short, pithy dialogues between Zen masters and their disciples. The bulk of Zen literature consists of these *mondo* and commentaries upon them. Some of the answers may be used as a *Koan* (q.v.).

**MUDITĀ** (P). Joy in the happiness of others. The third of the four *Brahma-vihāras*. (q.v.).

**MUDRĀ** (Sk.). Ritual gestures of the hands used in symbolic magic. Buddha *rūpas* are found in a variety of *mudrā* positions. For illustrations see *Gods of the Fourth World* by Heron-Allen and *The Iconography of Tibetan Buddhism* by Antoinette K. Gordon (v. *Buddha-Rūpa*).

**MYSTICISM**. The recognition of the essential unity of life, and conscious attainment of complete individual harmony with that unity.

This doctrine is implicit in Theravada Bsm., Anatta and Nirvana being its philosophical and religious bases. In the Mahayana School these doctrines are elaborated into a variety of forms, all endeavouring to express these fundamental truths in aspects which may appeal to every stage of mental growth and spiritual development, the one precept of all being "Look within; thou art Buddha!" (v. *Mahāyāna*, *Sūnya*, *Zen*).

## N

**NĀGĀRJUNA**: Buddhist philosopher and saint. Founder of the Madhyamika School (M.). His date is doubtful, but is usually placed at beginning of 2nd c. A.D. Often called the "Father of Mahayana", because he was first to teach the distinctively M. doctrine of *Sūnyatā* (q.v.).

**NĀLANDA**. The Buddhist University in North-East India which flourished from the 2nd to the 9th century A.D. Site now being excavated with a view to re-foundation. At its height, 10,000 students from all parts of the East chose from a hundred lectures a day on every aspect of Buddhist thought. Its library was world-famous.

**NANJIO.** Bunyiu Nanjio, Japanese scholar. Compiler of the "Catalogue of the Chinese translations of the Buddhist Tripitaka: the sacred Canon of the Buddhists in China and Japan", pub. Oxford 1883, photographic reprint 1929. Works were quoted as "Nanjio No. . . ." Also author of *A Short History of the Twelve Japanese Sects*, Tokyo, 1886. His catalogue of Chinese texts has now been superseded by the Taisho Edition (v. *Taisho*).

**NAT** (Burm.). The nature spirits of Burma still worshipped in village shrines. Cp. the *devatas* of Ceylon.

**NEMBUTSU.** The invocation *Namu Amida Butsu* and the act of repeating it, by which rebirth into Amida's Paradise at death may be, according to the tenets of the Pure Land sects, assured. Esoterically, it implies concentration on the Buddha within for the purpose of attaining spiritual unity.

**NEPAL.** The Buddha was born at Lumbini (q.v.) at the foot of the Nepal hills. His doctrines were re-introduced into Nepal by Asoka, who included at least part of the country in his empire, and it was through Nepal that Bsm. first entered Tibet. The Bsm of present Nepal is much corrupted by Tantric Saivism. The Nepal Terai contains a number of interesting Buddhist ruins including Lumbini (q.v.)

**NICHIREN.** Japanese religious reformer, who founded (1253) the sect called after his name. Based his teachings on the *Saddharma Pundarika* alone. Taught that the very name of the scripture had mantric power, and that by meditating on the formula *Namu Myoho-enge-kyo!* and repeating it as an invocation with the realization that you yourself are potentially Buddha, the barriers of the false self are removed and enlightenment is attained. He still has a large following in Japan. See *Nichiren, the Buddhist Prophet*, Anesaki.

**NIDĀNAS (P).** The Twelve Nidanas are links in the chain of karmic causation, the Buddhist method of demonstrating the reign of law in the psycho-physical realms of existence. The word *nidāna* means a link or fetter, and is used to describe the processes by which a being comes into existence, and which bind him to the Wheel of Life. Being a "Wheel", there is no actual starting-point but as Ignorance is the primary root of existence, and because its complete removal is essential for escape from rebirth, it is usually placed first.

The causal sequence runs as follows :

On *Avijjā*—Ignorance—depends *Sankhāra*.

On *Sankhāra*—the karmic results of such illusion—depends *Viññāna*.

On *Viññāna*—individual consciousness—depends *Nāma-Rūpa*.

On *Nāma-Rūpa*—Mind, and its expression in Form—depends *Salāyatāna*.

On *Salāyatāna*—the six sense organs and their appropriate functions—depends *Phassa*.

On *Phassa*—touch ; the sense, the object, and the sense impression—depends *Vedanā*.

On *Vedanā*—feeling, sensation—depends *Tanhā*.

On *Tanhā*—thirst, craving for personal experience—depends *Upādāna*.

On *Upādāna*—grasping, clinging to existence—depends *Bhava*.

On *Bhava*—becoming and re-becoming—depends *Jāti*.

On *Jāti*—birth—the final outcome of *kamma*—depends *Jarāmarana* (with *soka-parideva-dukkha-domanass'-upāyasa*) Old age and Death, with tribulation, grief, sorrow, distress, despair.

This chain has to be broken by the elimination of *Tanhā* (thirst for personal existence), this being the first step towards the complete elimination of ignorance and the attainment of Enlightenment, which brings freedom from rebirth into psycho-physical existence.

The technical term for the Nidana Chain is *Patīccasamuppāda* (arising on the grounds of a preceding cause ; dependent origination).

**NIHILISM.** The philosophic doctrine that denies a substantial reality to the phenomenal universe. Bsm. takes the middle path between the realists (*astika*), who maintain the universe to be real, and the non-realists (*nāstika*), who deny all reality. The Buddha condemned both the *astika* and the *nāstika* concepts. (v. *Dial I.*, pp. 26 sqq.)

**NIKĀYA (P).** A chapter or section of a Scripture. (v. *Sutta*).

**NIRMĀNAKĀYA (Sk).** The "body of transformation", by which the Buddha remains in contact with phenomenal

existence for the helping of humanity on its pilgrimage. The condition of the *Dharmakāya* (q.v.) in manifestation (*Samsāra*), as distinct from its condition in the sight of the Bodhisattvas, *Sambhogakāya*, (q.v.) (v. *Trikāya*).

**NIRVĀNA** (Sk.). **NIBBĀNA** (P). The supreme Goal of Buddhist endeavour; release from the limitations of existence. The word is derived from a root meaning extinguished through lack of fuel, and since rebirth is the result of desire (*tanhā*), freedom from rebirth is attained by the extinguishing of all such desire. Nirvana is, therefore, a state attainable in this life by right aspiration, purity of life, and the elimination of egoism. One who has attained to this state is called a saint or *Arhat* (q.v.) and at the death of his physical body attains complete or final *Nirvāna* (*parinibbāna*) in which all attributes relating to phenomenal existence cease. This is cessation of existence, as we know existence; the attainment of Being (as distinct from becoming); union with Ultimate Reality. The Buddha speaks of it as "an unborn, unoriginated, uncreated, unformed", contrasting it with the born, originated, created and formed phenomenal world.

The Theravada School tends to view Nirvana as escape from life by overcoming its attractions; the Mahayana views it as the fruition of life, the unfolding of the infinite possibilities of the innate Buddha-nature, and exalts the saint who remains in touch with life rather than the saint who relinquishes all connection with it.

**NOBLE EIGHTFOLD PATH.** The Bst. scheme of moral and intellectual self-development leading to Enlightenment. The eight constituent parts are; (1) *Sammā Dīṭhi*, Right Views; (2) *Sammā Sankappo*, Right Mental Attitude or Motive; (3) *Sammā Vācā*, Right Speech; (4) *Sammā Kammando*, Right Action; (5) *Sammā Ājīva*, Right Pursuits, including means of Livelihood and employment of Leisure; (6) *Sammā Vāyāmo*, Right Mindfulness; (7) *Sammā Sati*, Right Concentration of Mind; (8) *Sammā Samādhi*, Right Ecstasy, or Spiritual Contemplation of Reality. (v. *Sammā*).

# O

**OLCOTT, H. S.** Founder with H. P. Blavatsky of Theosophical Society, 1875. Organizer of the last Buddhist

revival in Ceylon. (v. *Ceylon*). Author of *Buddhist Catechism*, and compiler of the Fourteen Fundamental Buddhist Beliefs (q.v.).

OM. A *mantra* (q.v.) to Avalokitesvara (q.v.) The invocation "Om Mani Padme Hum" is found throughout Tibet and is usually translated, "Hail to the Jewel in the Lotus". The symbolic meanings are manifold.

## P

PADMA SAMBHAVĀ. The "Lotus Born". A native of N. India, he established Lamaism in Tibet. He belonged to the ritualistic and mystical Yogacārā sect founded by Āryāsanga, and went to Tibet in A.D. 747 from Nalanda University at the invitation of Khri-Srong, then king of Tibet. For life see *The Tibetan Book of the Great Liberation*. Evans-Wentz, 1954. (v. *Tibet*).

PALĪ. One of the early languages of Bsm., that in which the *Pitakas* (q.v.) were written down. It was a form of Prakrit written and spoken in the West of India, and later adopted by the Theravadins as the language in which to preserve the memorised teachings of the Buddha. The language used by the Buddha himself was probably Ardhamagadhi, the then dialect of *Kosala* (q.v.).

PALĪ CANON. v. *Tipitaka*. For history and critical study of the Pali Canon, see Winternitz, *History of Indian Literature*, vol. II, 1927. For analysis see Part 3 hereof.

PALĪ TEXT SOCIETY. Founded by Prof. T. W. Rhys Davids in 1881, to publish Buddhist Pali texts and commentaries in a Roman script transliteration, and to publish translations of them into English. Its work is nearly complete.

PANSIL. *Panca Sīla*, Five Precepts. The five Moral Rules which every Buddhist, layman and Bhikkhu, promises to observe. They enjoin compassion, honesty, purity, sincerity, and temperance. It is customary in most Buddhist lands to recite the Precepts in the original Pali. See pages 273-4 of this work. (v. *Precepts*).

Translation: I undertake to keep the rule (of training) which enjoins abstinence from (1) Injuring or killing any living thing; (2) Taking that which is not given; (3) Unworthy



sensual indulgence; (4) False speech; (5) Intoxication as tending to cloud the mind. See pp. 273-4 of this work.

PARAVRITTI (Sk.). The "turning about" or "revulsion at the deepest seat of consciousness" which is the Buddhist moment of conversion. Collates with *Ālayavijñāna* (q.v.) (v. *Studies in the Lankavatara Sutra*, Suzuki).

PĀRAMITĀS (Sk.). Perfections. The six (or ten) stages of spiritual perfection followed by the Bodhisattva in his progress to Buddhahood. They consist of the practice and highest possible development of *dāna*, charity, *sīla*, morality, *kṣhānti*, patient resignation, *vīrya*, vigour, *dhyaṇa*, meditation, and *prajñā*, wisdom. The following four are sometimes added: skilful means of teaching, power over obstacles, spiritual aspiration, and knowledge, these last four being, however, regarded as amplifications of *Prajñā*, wisdom.

PARINIRVĀNA (Sk.). The state of Nirvāna achieved by one who has completed the incarnation in which he achieved Nirvāna and will not be reborn on earth.

PARIVARTA (Sk.). The "turning over" of merit acquired by good deeds of an individual to the benefit of another being, or of all beings. The doctrine appears in the Theravada but is more fully developed in some schools of the Mahayana. (cp. *Parināmana*, which has the same meaning).

PATICCASAMUPPĀDA. See *Nidānas*.

PĀTIMOKKHA (P). The 227 disciplinary rules binding on the Bhikkhu, (q.v.) and recited on *Uposatha* days for purposes of confession. These are enumerated in the *Sutta-vibhanga*, the first part of the *Vinaya Pitaka*. See S.B.E. xiii, pp. 1-69.

PESSIMISM. The philosophic doctrine that the Universe is fundamentally evil. Bsm. is not pessimistic but asserts that sorrow or evil is due to ignorance of the true nature of Reality and false conceptions of "self". The Noble Eightfold Path teaches the way out of sorrow into the enlightenment and peace of Nirvana. (v. Holmes, *Creed of Buddha*, pp. 207-211).

PILGRIMS. A pilgrimage with a religious motive is considered an act of merit. Famous Buddhist pilgrims were Fa Hien (399-413), Hiuen Tsiang (629-645), I'Tsing (671-695), who were Chinese Bhikkhus from China to India, and Sung



Yun, a layman, sent from China to study Indian Bsm. (c. A.D. 518).

*Buddhist Pilgrim's Progress*: a famous Chinese work of religious fiction based on the pilgrimage of Hiuen Tsiang. Abridged translations by T. Richard, *A Mission to Heaven*, and Helen M. Hayes, *The Buddhist Pilgrim's Progress*. See also Arthur Waley's *Monkey*. (v. *Holy Places of Bsm.*).

PIPRAWA. In 1898 a stupa was unearthed at Piprawa, in Nepal, which contained a steatite vase containing pieces of charred bone. An inscription is translated by some scholars as asserting that the remains were relics of the Buddha. The stupa is therefore assumed to be that erected by the Sakyas of Kapilavatthu over their share of the ashes of the Buddha.

PIRIT. Sinhalese term derived from *Paritta* (P), *Paritra* (Sk). Protection. A ceremony of protection from evil practised in Ceylon. Comparable with the ward-rune of Western folk-lore.

PITAKA. A basket. The Buddhist Pali Canon contains the *Tiṭṭaka* (three baskets). These are called Vinaya P., Sutta P., and Abhidhamma P. Applied in the sense of "handing on", as baskets are used to hand on earth in excavation work. For details of Pitakas see *An Analysis of the Pali Canon* herein. (v. *Tiṭṭaka*).

PĪTI (P). Interest and joy in the service of others. Cp. *Muditā*.

PRAJÑĀ (Sk.). PAÑÑĀ (P). Transcendental wisdom, divine intuition. One of the six *Pāramitās* (q.v.). One of the two pillars of the M., the other being *Karunā* (q.v.). For comparison with *Dhyāna* see *Living by Zen*, Suzuki, Ch. V, and *The Zen Doctrine of No Mind*, Suzuki, pp. 95-7.

PRAJÑĀPĀRAMITĀS (Sk.). A group of M. scriptures on the "perfection of wisdom by divine intuition". They comprise a number of works, the best-known being: The *Mahāprajñāpāramitā Sūtra*, the *Ashtasāhasrikā-prajñāpāramitā*, the larger and smaller *Prajñāpāramitāhridaya Sūtras*, and the *Vajracchedikā* (The Diamond Sutra). See S.B.E. 49. Also see Appendix to *Aspects of Mahayana Buddhism*, Nalinaksha Dutt. pp. 323-335, and *Selected Sayings from the Perfection of Wisdom*. E. Conze.

**PRAYER**, in the sense of intercession, petition to an external Deity for personal benefits, is unknown in Bsm. Meditation (q.v.) takes its place.

**PRECEPTS**. There are ten moral "precepts" in Bsm., which pledges those who take them, not to: (1) take life, (2) steal, (3) indulge in sensuality, (4) lie, (5) become intoxicated by drink or drugs, (6) eat at unseasonable times, (7) attend worldly amusements, (8) use perfumes or wear ornaments, (9) sleep on a luxurious bed, (10) possess gold or silver.

The first Five Precepts (v. *Pāṇsīl*) were originally binding on all who entered the Sangha; later, other five were added, the ten being binding on all *Bhikkhus*. Later, it became the custom for the pious layman to take the first five, and these are now considered as the minimum moral code to be followed by all who call themselves Buddhists. Public recital of the "Three Refuges" and the "Five Precepts" is in Theravada countries the outward form of "becoming a Buddhist". On Uposatha Days and at Wesak, the lay disciple often keeps the first eight of the Ten Precepts.

Note that the Precepts are not commandments. They are aspirations or vows (to one's higher self) (v. *Bhikkhu*).

**PUJĀ** (Sk.). A gesture of worship or respect, usually that of raising the hands, palms together, the height of the hands indicating the degree of reverence.

**PURE LAND SCHOOL**. Founded as White Lotus Sect in China by Hui-yuan (c. A.D. 400): introduced into Japan by Honen (1133-1211). The Pure Land (Jap. *Jodo-shu*) doctrine personifies the Higher Self or Buddha-nature as Bodhisattva Amitabha (Amida), teaching that faith in Amida and prayer to him will ensure rebirth in his Western Paradise (*Sukhāvātī*), the "Pure Land", where the attainment of Nirvana is easy and certain. The Shin-shu (sect), founded by Honen's disciple Shinran, teaches salvation by mere repetition of name of Amida (Nembutsu), the mantram being "*Namu Amida Butsu*". Scriptures are: Asvaghosa's *Awakening of Faith in the Mahayana*, the short and long *Sukhāvātī Sūtras*, and *Amitāyurdhyāna Sūtra*, with the *Kyo-gyo-shin-sho* by Shinran for the Shin Sect. (v. *Amitābha*, *Faith*, *Honen*, *Jodo*, *Shinran Shonin*).

## Q

**QUESTIONS OF KING MILINDA.** (*Milinda Pañha*). Records of discussions on the principles of Bsm. between the Greek king Menander (Milinda) and the Buddhist *thera*, Nagasena. Written in Pali probably c. 100 B.C. Although non-canonical, Q.K.M. was acknowledged as authoritative by Buddhaghosa, this being the only work outside the Pali Canon thus recognized. Trsl. Rh. D. *Questions of King Milinda*, S.B.E. xxxv. xxxvi. For a critical study of the work, see *The Milinda Questions*. Mrs. Rh. D. (1930).

## R

**RĀGA (P).** Greed; Passion; uncontrolled lust of every kind: with *Dosa* and *Moha* forming the three cardinal blemishes of character.

**RĀHULA.** A fetter. The name of the Buddha's son, born shortly before he left his home on his quest for enlightenment. Rahula entered the Sangha at about the age of 15 and became one of the 12 "Elders". *Thera-Gāthā* 296 records his attainment of Arhatship. Suttas entitled Rahula are A.P.C. 95, 96, 181, 204, the first of these being the famous one against falsehood. (See *Further Dialogues* I. page 297).

**REALITY.** See *Nirvāna*, *Sūnyatā*, *Tathatā*.

**REBIRTH.** An Indian doctrine which the Buddha embodied in his own teaching in a modified form. The term Rebirth is used in Bsm. to distinguish it from transmigration, for the latter implies the return to earth in a new body of a distinct entity which may be called a soul. In Bsm. Rebirth is the corollary of *Karma* (q.v.); i.e., no immortal entity passes from life to life, but each life must be considered the karmic effect of the previous life and the cause of the following life. The *karma* which causes man to return to this world in a cycle of rebirths is the result of desire (q.v.). Desiring life and shunning death, man creates an opposition between them; consequently he is "thrown" from one to the other until he can bring this opposition to an end. (v. *Anattā*, *Karma*, *Nirvāna*, *Wheel of Life*).

**RELICS.** The veneration of relics began immediately after the *parinibbāna* of the Buddha, religious pilgrimages being

made to the ten stupas erected over his ashes, and to the Four Holy Places (q.v.). Stupas were also erected over the ashes of *arhats*, and these became objects of veneration.

The famous "Tooth Relic" is preserved at the Dalada Maligawa Temple, near Kandy. Its vicissitudes have been so bound up with Sinhalese history for over 2,000 years that the relic has acquired a national significance which outweighs any personal import it may originally have had.

In 1952 the relics of *Sāriputta* (q.v.) and *Mogallāna* (q.v.) which had been found in Stupa 13, at Sanchi by Sir William Cunningham in the 19th century, and transferred to the Victoria and Albert Museum in London, were formally handed back to the Buddhists of Ceylon for transmission to a new shrine at Sanchi specially built to house them. The ceremony of re-interment took place in 1953. See *Dathavamsa* (History of the Tooth Relic). B.C. Law and W. Stede (v. *Mogallāna*, *Piprawa*, *Sāriputta*).

**RELIGION.** Bsm. is classed as one of the five great religions of the world, but is a system of moral philosophy rather than a religion. If a personal Deity, the creator and ruler of the universe, is essential to a concept of religion, then Bsm. is not a religion. If, however, we conceive of Reality as Universal Law, and religion as a system by which the individual is brought into harmony with that Universal Law, then Bsm. may be classed as such.

**RENUNCIATION.** Sacrifice of self-interest, the only kind of sacrifice recognized as of any value in treading the Path. The two great Renunciations in the life of Buddha are: (1) The renunciation of home, family and kingdom, and (2) the renunciation of Nirvana at the "Enlightenment", in favour of teaching the Good Law. The esoteric schools of Mahayana add a third; the renunciation of *parinibbāna* and the taking of the Nirmanakaya vesture. (v. *Bodhisattva*, *Trikāya*).

**REVELATION.** Bsm. recognizes no revelation in the sense of a disclosure of Truth to mankind by favour of a deity. Revelation of Truth is attained by each individual for and by himself by the removal of error from the mind and its consequent illumination or "Enlightenment".

**RITUAL.** Early Bsm. deprecated ritual, and the Southern School still makes little use of ceremony. Certain sects of

the Mahayana, notably the Lamaism of Tibet and the Tendai and Shingon sects of Japan, use elaborate rituals. In so far as these are believed to render self-discipline unnecessary they are hindrances on the Path, but if used as aids to concentration and the upliftment of the mind they may be helpful to certain temperaments. (v. *Fetters, Magic, Pansil*).

**ROSHI** (Jap.). Lit : The old teacher. Roshi is the name given to the Zen Master of a monastery who takes the pupil-monks and laymen in *Za-Zen* (q.v.) and gives them Zen instruction. He may be at the same time the Abbot, but in large monasteries the two offices are frequently distinct, the Abbot concentrating on administration while the *Roshi* confines himself to practical instruction in Zen (q.v.).

**RŪPA** (P. and Sk.). Form. *Arūpa*, formless. Form implies limitation, and form as cognised by the lower mind persists into the lower heaven worlds. The higher heaven worlds are called formless because the mind is free from the limitations of particular forms. Desire for life in the worlds of form (*rūparāga*) is the sixth Fetter to be cast off, and *arūparāga* the seventh. (v. *Four Paths*). *Rūpa*, an image, especially of the Buddha. Thus *Buddha-rūpa* (q.v.). For *Rūpa* as the physical body see *Skandha*.

**RYOBU SHINTO** (Jap.). Two-sided Shinto (as contrasted with Yuiitsu Shinto). The fusion of Bsm. with Shinto effected by Dengyo Daishi and Kobo Daishi in the 9th c. A.D. in Japan. By this Shinto and Bsm. were shown as two sides of the same basic truths ; the ancestral Sun Goddess Amaterasu was made identical with the Buddha Vairochana (*Dainichi*) and the lesser Shinto deities were declared to be manifestations of attributes of the Eternal Adi-Buddha. This union lasted until the "Restoration" in 1868, when Shinto was restored as the State religion and efforts were made to suppress Bsm. In 1872, however, complete religious liberty was established, and Buddhist and Shinto priests were equally recognised as "Kyodoshoku" (official moral instructors). See *Ryobu Shinto*. Mori, B.E. October 1931.

## S

**SABI** (Jap.). A term used in Japanese art. It consists in a special attitude to things which is the objective counter-

part to *Wabi* (q.v.). Things are valued for qualities irrespective of age, beauty or rarity.

**SACRED.** In Bsm. there is no division of life into the dualism of sacred and profane, or of good and evil. (v. *Evil*). Veneration is shown for holiness of life, especially for the basic virtue of altruism.

**SACRED BOOKS OF THE BUDDHISTS.** A series of publications comprising the *Jatakamala*, and the *Dialogues of the Buddha*. Founded by Max Müller, and continued after his death by Mrs. Rh. D. Published by Oxford University Press, and Luzac.

**SACRED BOOKS OF THE EAST.** Series (ed. Max Müller) published by Oxford University Press. Buddhist volumes are Nos. 10, 11, 13, 17, 19, 20, 21, 35, 36 and 49.

**SADDHARMA PUNDARIKA.** (Sk.). Scripture written in India probably in the 2nd c. A.D. Eng. trsls.: *The Lotus of the True Law*, by Kern from the Sk. (S.B.E. vol. 21), and *The Lotus of the Wonderful Law*, abridged version by Soothill from the Chinese. (Oxford, 1930). Teaches the identification of the historical Buddha with the transcendental Buddha existing from the beginning of this cosmic age, his appearance in the phenomenal world being only a skilful device (*upāya*) adopted to preach the Dharma to mankind. Salvation is attained by the grace of the Bodhisattvas, the Theravada method of salvation being regarded as inadequate.

A synopsis is given in B.E. vol. VI.

**SAKADĀGĀMIN** (P). v. *Four Paths*.

**SAKYA.** The clan to which Gautama the Buddha belonged. The Sakyans were not ruled by kings as were the majority of the Aryan states, but were republicans led by chieftains called *rajas*, the father of the Buddha being such a ruler. They made their own laws, meeting at the Moot Hall for this purpose. They were monogamous, and did not recognize the caste rules of the Hindus.

**SAKYAMUNI**, the Sage of the Sakyas. A title applied to the Buddha by those outside the Sakyan clan.

**SAKKĀYADITTHI** (P). The false belief (*ditthi*) that in one or all of the five *Skandhas* (q.v.) there is an individuality or self, an *attā*. The first of the Ten Fetters (v. *Four Paths*). cp. *Attavāda*.

**SAMĀDHI** (P. and Sk.). Contemplation on Reality. The state of spiritual synthesis consequent on complete elimination of all sense of separateness, resulting from continued meditation on Reality. In it the three factors of meditation (the mind of the individual, the object of meditation, and the relationship between them) are transcended. *Sammā samādhi*, perfect contemplation, is the last stage of the Noble Eightfold Path, and the prelude to Nirvana. (v. *Nirvāṇa*).

**SĀMANERA** (P). The lowest rank in the *Sangha* (q.v.). A novice who keeps the Precepts but who has not yet achieved full ordination to the rank of *Bhikkhu* (q.v.) by the ceremony of *Upasampadā* (q.v.).

**SAMBHOGAKĀYA** (Sk.). The "Bliss Body" or "communal body" of the triune Buddha. The Buddha considered as communicating the Dharma to the Bodhisattvas, as distinct from *Nirmanakāya*, his manifestation in the ordinary world of *samsāra*. (v. *Trikāya*).

**SAMBODHI** (P). The insight, wisdom, and assimilation of Truth essential to the attainment of the three higher stages of arhatship. The seven successive factors which lead to *Samboḍhi* are: self-control, understanding of the *dhmma*, zeal, tranquillity of mind, joy, concentration, compassion. *Sammā sambodhi* is the supreme spiritual insight of a Buddha. See *Dial.* I, 190-2.

**SAMKHĀRAS** (P). **SAMSKĀRAS** (Sk.). The second link in the *Nidana* Chain, and the fourth of the Five *Skandhas*. Mental predispositions; the karmic results of mental illusion. The congeries of mental properties which collectively make up awareness, or the elements of consciousness. See *Compendium of Philosophy*, pp. 273-276. (v. *Nidāna*, *Skandhas*).

**SAMMĀ** (P). Supreme; the highest point or summit. In its relative meaning it is used to describe each step of the Noble Eightfold Path, being usually translated "Right". Here it means the highest state possible for any given individual to attain, according to his mental and moral development and his environment. In its absolute sense it means "supreme", as in the invocation: *Namo tassa Bhagavato Sammā Sambuddhassa!* Homage to him, Blessed One, Worthy One, Supreme in Highest Wisdom (Supremely Enlightened).



**SAMMITIYAS.** A Buddhist sect and school, holding a specific doctrine and a special discipline. They are referred to in the Kathavatthu, in several Tibetan sources, and by Hiuen Tsiang, who estimated their numbers in the 7th c. as about 43,000 bhikkhus. They were a Hinayana sect and are interesting chiefly on account of their views on *anattā*.

The Sammitiyas believed in a form of reincarnation by which some entity superior to the *skandhas* passed over from life to life. This entity was not a permanent soul-entity, but it was superior to the *skandhas* in that it transmigrated as the vehicle of character. They based their views on the attitude of the Buddha to the soul theory, in that he never denied or affirmed a soul, and also on the "sutta of the burden bearer". *Sam.* N. xxii, 22 (see Warren 23a). The only literature of the sect now extant is the *Sammītiyasāstra*, which exists at present only in Chinese. (v. *Viññāna*).

**SAMSĀRA** (P. and Sk.). (Also spelt *Sangsāra*). Lit. "faring on", continued "coming-to-be". *Samsāra*, as Existence is contrasted with Nirvana, Be-ness, the one being subject to the limitations of "becoming", the other being the state of pure "Being" (or Be-ness). Nirvana is symbolically referred to as "the further shore of the ocean of *samsāra*"; the *dhamma* as the raft which carried us across. *Samsāraccakka*: the wheel of rebirth. (v. *Rebirth, Wheel of Life*).

**SAMURAI** (Jap.). The Japanese warrior who, imbued with the spirit of Bushido, the "Way of Knightly Virtue", was trained mentally and physically to apply, in the service of his Lord or Emperor, the highest principles of bravery, chivalry, honour and contempt for death. This training was largely influenced, as all Japanese culture, by Zen (q.v.).

**SAMYUTTA NIKĀYA.** The third of the five main divisions of the *Sutta Pitaka*. It consists of 56 *Samyuttas* divided into five "Vaggas" or series. See A.P.C. Translated into English as the *Book of the Kindred Sayings*.

**SANCHI.** Site in Bhopal, India, of a famous group of Bst. buildings. The Great Stupa was built in reign of Asoka (q.v.) and recased with addition of famous Gates in the Andhra Period (1st c. B.C.). In a second Stupa were found relics of Moggallāna and Sariputta, famous disciples of the Buddha, which have now been re-interred in a Shrine specially built for the purpose. (v. *Relics*).



**SANGHA.** An Assembly. The monastic Order founded by the Buddha, the members of which are called *Bhikkhus* (m) or *Bhikkhunīs* (f). It is the oldest monastic order in the world. The act of admission to the Order is called *pabbajjā* (renouncing the world). The hair of the head and beard is shaved, the yellow Robe (consisting of three garments) is donned, and the *Tisarana* (q.v.) is recited. The candidate is then a novice. The ordination ceremony (*upasampadā*) takes place before a chapter of at least ten senior *Bhikkhus* (*theras*). No oaths are taken, and the *Bhikkhu* is free to leave the Order at any time if he desires to do so. The *Bhikkhu* possesses only his robes, alms-bowl, razor, needle and water-strainer. He eats only one meal a day, no food being taken after mid-day. Biblio: *Early Buddhist Monachism*, S. Dutt. (v. *Bhikkhu*, *Pātimokkha*, *Upasampadā*).

In the Mahayana School, the Sangha is a spiritual rather than a physical unity. The ideal Sangha is the community of followers of the Dhamma in the world rather than an exclusive few who retire from the world. The monastic system is strong in Tibet, but is dying out in China. Monasteries exist in most M. sects, but, especially in Japan, they are training colleges rather than retreats from the world. The equivalent of *Bhikkhus* of M. sects keep few Vinaya Rules and sometimes marry. They are teachers rather than monks. (v. *Bonze*).

**SAÑÑĀ** (P). Perception; awareness of and assimilation of sensation. (v. *Skandha*).

**SANTIDEVĀ.** One of the most important writers of the Mahayana School. He lived in the 7th c. A.D. and compiled two important works entitled *Shikshā-Samuccaya* and *Bodhicaryāvatāra*. The former is a compendium of the doctrine of the M. School, and is compiled from over a hundred earlier M. works, many of them no longer extant. The latter work deals with the rules of discipline for those following the Bodhisattva Path of the M. School. See Bendall: *Siksha-Samuccaya* (Ldn.), 1922. Barnett: *Path of Light* (Ldn.), 1909.

Both works teach the superiority of the way of the *Bodhisattva* (q.v.), to that of the *Arhat* (q.v.), and the doctrine of the Void, (*Sūnyatā*) (q.v.).

**SĀRIPUTTA** (P). SĀRIPUTRA (Sk.). Also called Upatissa. One of the two chief disciples of the Buddha. Known

as the "Captain of the Dhamma", he was acknowledged by the Buddha as next to himself in "Turning the Wheel of the Law". Several discourses in the scriptures are attributed to Sariputta, e.g. *Dig. N. iii*, 210 and 272, *Maj. N. i*, 13 and *Ang. N. ii*, 160, also several M. scriptures. Also see *Sam. N. xii*, 85.

Sariputta was converted by Assaji (see *Vinaya Texts I*, 144-151). His ashes were found, with those of Moggallana in one of the stupas at Sanchi (q.v.) (v. *Relics*).

SARNATH. The site near Benares where the Buddha preached his First Sermon. The "Deer Park at Isipatana" of the Pali Canon. Now a Buddhist monastery and temple run by the Maha Bodhi Society (q.v.). One of the four Holy Places of Buddhism.

SARVĀSTIVĀDINS. The Sarvastivadins formed an early school of the *Hīnayāna* (q.v.), but like most of the other 18 sects of the Hinayana they were overrun and destroyed in the Mohammedan invasion of India. Much of this school's version of the Canon survives, largely in Chinese translation, where the four *nikāyas* of the Sutta Pitaka are known as *āgamas*.

SĀSANA (P). Doctrine. The Dhamma as taught by Buddha.

SĀSTRA (Sk.). A discourse or philosophical analysis of the contents of a Sutra, which thus becomes a commentary.

SATORI (Jap.). The goal of Zen Buddhism. A state of consciousness beyond the plane of discrimination and differentiation. It may vary in quality and duration from a flash of intuitive awareness to Nirvana. The *koan* (q.v.) is used to achieve this liberation from the bondage of the intellect, as also the *mondo* (q.v.).

SAYADAW (Burm.). Burmese Buddhist title of rank and respect. In theory reserved for heads of monasteries, but sometimes used as an honorary title for a very distinguished *Thera* (q.v.) such as the Sayadaw U Thittila.

SCRIPTURES. v. Canon. Japan. Pali Canon. *Questions of King Milinda. Sutta. Tipitaka*. Also Parts 3 and 5 hereof.

SELF. The doctrine of "no-soul," *anattā* (q.v.) is basic to all schools of Buddhism. The illusion that the separated "self" is permanent and has interests of its own is the cause of suffering and the barrier to enlightenment. (See *Anattā, Atman, Ego, Soul*).

**SHIN.** The name of the Japanese "Pure Land" or Amida sect (v. *Honen, Jodo, Pure Land, Shinran Shonin*). See G. Sasaki. *A Study of Shin Buddhism* (Tokyo, 1925).

**SHINGON.** Japanese Buddhist sect of the True Word. Established in Japan by Kukai (posthumously named Kobo-daishi), c. A.D. 806. Kukai was a great harmonizer, seeing every religion as an expression of definite stages in the pilgrimage of humanity to the self-realisation of Buddhahood. He divided these stages into ten, from the lowest state of the man absorbed in material things, in whom the Buddha-nature had hardly begun to function, to the highest state of Shingon mysticism. The "Hinayana" stage comes fourth in his scheme. The Shingon doctrine is a pantheistic mysticism which sees the universe as an expression of ultimate reality, its goal the fruition of the Buddha-nature in the heart of man. It relies largely on magical ritual, such as the use of invocations (*mantras*) and hand poses (*mudrās*). The Supreme Reality is personified in Vairocana Buddha, the Buddha Sakyamuni being viewed as a partial manifestation of Vairocana. The chief scriptures of Shingon are *Mahāvairocana Sūtra* and *Vajrasekhara Sūtra*. (v. *Japan, Kobo Daishi*).

**SHINRAN SHONIN.** 1173-1262. Founder of the Jodo-Shin sect of Japan. A disciple of Honen (Jodo sect) he carried the doctrine of salvation by faith in Amida to the extreme of mere repetition of the name of Amida. He advocated marriage of priests, and was himself married. He popularized congregational worship, and wrote about 400 hymns (*wa-san* or *gāthās*) for use at the temple services. He also wrote the *Kyogyoshinshu Monrui*, which deals exhaustively with the cardinal doctrines of Jodo-shin Buddhism. (v. *Hongwanji, Jodo*). See G. Sasaki, *A Study of Shin Buddhism*, (Tokyo, 1925).

**SHOTOKU (TAISHI).** Prince Regent to the Empress Suiko (572-621). Prince Shotoku is revered by Japanese Buddhists as the first imperial patron of their religion. A great statesman, theologian and missionary, he has been called the "Asoka of Japan". (v. *Japan*).

**SIAM.** The only Buddhist kingdom. Bsm. was introduced into Siam via Cambodia about A.D. 422. The doctrine is that of the Theravada School. The King exercises authority over the monasteries and himself nominates the *Sanggharat*

or head of the Sangha. King Mongkut reformed the Sangha, and encouraged the study of Pali. His son, King Chulalongkorn, had the whole of the Tipitaka printed at Bangkok in 1893, and distributed copies lavishly amongst the scholars and libraries of Europe and America. See Alabaster, *Wheel of the Law*. Young, *Kingdom of the Yellow Robe*. (v. *Wat*).

**SIGNS OF BEING.** The "Three Signs of Being" are *Anicca*, *Dukkha* and *Anattā*, being the constituents of *Samsāra* (q.v.) observable by all. Also called the Characteristics of Existence.

**SĪLA** (Sk. and P). (1) Habit, behaviour, nature, character, e.g. *adānasīla*, not-giving-nature—stingy; *pāpasīla*, evil-nature—wicked. (2) Moral precepts, code of morality, Buddhist ethics. *Panca-sīla*, the Five Precepts; *Dasa-sīla*, the Ten Precepts. (v. *Precepts*).

One of the moral trinity of *Dāna*, benevolence, *Sīla*, right deeds, *Bhāvanā*, purification and discipline of the mind, from which *Paññā*, wisdom follows. (v. *Pānsil*).

*Dasa Sīla*, the ten points of good character, are: (1) To avoid taking life; (2) to avoid stealing; (3) to avoid indulgence in sensuality; (4) to avoid lying; (5) to avoid intoxication; (6) to avoid slandering and reviling others; (7) to avoid self-praise and frivolous talk; (8) to avoid avarice and covetousness; (9) to avoid enmity and malevolence; (10) to avoid heretical views, and deriding the Buddha, the Dhamma, the Sangha.

**SILACARA.** The Sangha name of J. F. M'Kechne, a Scotsman who assisted Ananda Metteya (q.v.) in his work in Burma and took the Robe as the Bhikkhu Silacara. He wrote many works on Theravada Bsm., notably *Lotus Blossoms*, *A Young People's Life of the Buddha*, a translation of the *First Fifty Discourses of Gotama the Buddha* from the Majjhima Nikaya, and a number of booklets. (See *The Development of Bsm. in England* herein).

**SKANDHA** (Sk.). **KHANDHA** (P). The five causally conditioned elements of existence forming a being or entity. In the personal sense, the *skandhas* are the elements which condition the appearance of life in any form, which together make up the personality in the sphere of *samsāra*. (q.v.). The five *skandhas* are inherent in every form of life, either in an active or a potential state. In man, all five elements

are active: (1) *Rūpa*, (2) *Vedanā*, (3) *Saññā*, (4) *Sankhāra*, (5) *Viññāna*. (q.v.).

All are subject to the characteristics of existence, *Anicca*, *Dukkha*, *Anattā*. They form the temporal or phenomenal nature of man, and the belief that this collection constitutes a separate self or ego is the heresy of *sakkāyaditthi*, the first of the "Ten Fetters" which bind men to the Wheel of Life.

*Rūpa*: Form, body, shape. *Rupa* is not physical alone; there is a psychical *rupa*, a mental *rupa*, etc., but in considering the five *skandhas* it is usual to consider *Rupa* as the material body composed of physical and etheric matter.

*Vedanā*: (q.v.) Feeling or sensation: emotional reactions.

*Saññā*: (q.v.) Perception; awareness of, and assimilation of sensation.

*Sankhāra*: (q.v.) Impressions resulting from *vedanā* and *saññā*. The elements of consciousness.

*Viññāna*: (q.v.) Consciousness, the relation between subject and object.

The three last elements constitute the lower or concrete mind. For the higher mind, see *Viññāna* and *Bodhi*.

The *Skandhas* dissolve after death so that the memory of personal experiences is not brought over to the next physical life. The result of that experience is, however, built into the character, so that the man is truly the result of his past thinking and doing. (v. *Anattā*, *Ego*).

**SOTĀPANNA** (P). "He who has entered the stream". The first of the Four Paths (q.v.) to liberation. *Sotāpatti*, the state of a *sotāpanna*. One who has had vision of Nirvana.

**SOUL**. A term usually avoided by Buddhists to avoid misconception. Bsm. does not admit an immortal, unchanging entity created by a deity, the destiny of which may be eternal happiness or eternal misery according to the deeds of the personality it ensouls. The "soul" is the character created by experience in the phenomenal worlds, becoming more and more enlightened by following the Path, or more degraded by departing from it. (v. *Anattā*, *Ātman*, *Ego*).

**STŪPA**. See *Cāitya*. *Dagoba*.

**SUCHNESS**. See *Tathatā*.

**SUICIDE**. According to Bst. doctrine a man cannot avoid suffering by taking his life, nor does he escape from the "Wheel of Life" by so doing. The destruction of the physical

body merely transfers the entity to other spheres of existence, and rebirth into the physical follows. Physical life is considered of great importance, as it is only here that the Way of Liberation can be followed, and Enlightenment attained. Taking one's life is, therefore, waste of opportunity. Voluntary sacrifice of one's life for the welfare of others is considered meritorious, the motive being altruistic.

**SUKHA** (P). Happiness. The opposite of *dukkha* (q.v.) suffering.

**SUKHĀVATĪ** (Sk.). The Paradise or Pure Land of the Jodo sects of Japan. The "Western Paradise" of Amida. Its glories are described in Oriental metaphor in the two *Sukhāvatī Vyūha Sūtras*. For English translations see vol. 49 S.B.E. (v. *Pure Land, Shin*).

**SŪNYA** (Sk.). Void. **SŪNYATĀ**: Voidness. The doctrine which asserts the transcendental nature of Ultimate Reality. It declares the phenomenal world to be void of a self-substance (*svabhāva*), and the noumenal to be void of all limitations of particularization. This doctrine abolishes all concepts of dualism and proclaims the essential oneness of the phenomenal and the noumenal.

This doctrine is not distinctively M. The principle of *sūnyatā* is clearly laid down in the Pali Canon: e.g., *Maj. N.* i. 296-8, explains the attainment of *samādhi* by meditation on the state which is void of phenomenal relations, that state being boundless (*appamāna*), void (*suññatā*), and non-phenomenal (*animitta*). See *Further Dial.* I, 211-213; also *Maj. N.* ii. 261, *Dig. N.* iii. 219. Also Suzuki, O.M.B. 173, and *Studies in Lank.* p. 446.

**SUTTA** (P). **SŪTRA** (Sk.). Lit: A thread or string on which jewels are strung. Applied to that part of the Pali Canon containing the dialogues or discourses of the Buddha. The *Sutta Pitaka* consists of the five "Nikayas", i.e. *Digha*, *Majjhima*, *Samyutta*, *Anguttara*, *Khuddaka*. For further details see A.P.C. herein.

**SUZUKI**, Daisetz Teitaro, Litt.D. Otani University. Japanese philosopher and writer. Born 1870. Former Professor of Bst. philosophy, Otani University. Member of Japanese Academy. The leading exponent of Zen Buddhism. Author of a score of works on Zen in English and as many in

Japanese. Founding Editor of *The Eastern Buddhist* (q.v.). (See *The Development of Bsm. in England* herein).

SWASTIKA (Sk.). The revolving cross, called the Buddhist Cross or the Jaina Cross. It symbolizes the ceaseless activity of the universal life principle evolving the cosmos. Its correct form is卐. In Bön Tantricism the arms are reversed. This latter form is more correctly called *sauvastika* and is the symbol of Black Magic.

The Swastika is used in China and Japan as the symbol of prosperity and long life.

## T

TAISHO. The Taisho Issaikyo is the name of an edition in 55 vols. of all Bst. Scriptures extant in Chinese compiled by J. Takakusu in 1924-32. Generally adopted as superseding the compilation by Nanjio (q.v.). The Index to titles of the Taisho edition exists in two versions: (1) *The Catalogue Annexe du Taisho Issaikyo*, Tokyo, 1929, and (2) *Fascicule Annexe* to the *Hobogirin* (Encyclopaedic-dictionary of Bsm. from Chinese and Japanese sources), Tokyo, 1931. The Taisho edition is usually quoted as T.

TANHĀ (P), TRISHNĀ (Sk.). Thirst for sentient existence. (v. *Desire*).

TANTRA. A teaching of composite origin and form. Originated in Bengal, whence it entered Tibet in the 8th century. A compound of Shivaite mysticism and indigenous nature-worship, it early developed into a secret school of ritual magic. The Right-hand Path has profound philosophy, applied in elaborate exercises designed to develop the *Iddhis* (q.v.): the Left-hand Path contains practices in which sex plays a large part. In Japan the Right-hand Path is represented by the Shingon School. (v. *Shingon*).

TAO (Chi.). A term having three separate meanings. In the sense of a Way, it implies the Way of Heaven; in the sense of leader-follower or one who follows a leader, it implies a pilgrim of the Way, and in its third sense, that of to tell or proclaim, it echoes the Buddha's injunction to his Bhikkhus to "proclaim the Doctrine glorious . . .", i.e. his Middle Way to liberation. Tao is the central concept of the *Tao Tê Ching*, the classic of Taoism, the teaching of Lao-tzu in the 6th



century B.C. With its gentle mysticism and feminine approach it has been called the mother of Zen Buddhism, the fierce and masculine father being *Bodhidharma* (q.v.). Biblio: *Tao Tê Ching*. Trans. Ch'u Ta-kao. Buddhist Society.

TAOISM. One of the "tripod" or three religions of China, founded by Lao Tzu c. 600 B.C. Its principles are derived mainly from the *Tao-Tê Ching* and from the writings of Chuang Tzu who lived some 200 years later. Has had great influence on Chinese Bsm. and especially on Zen (q.v.). Often called "the Mother of Zen". (v. *Tao*).

TARIKI (Jap.). Salvation by "other Power", usually the personification of the Absolute in *Amida* (q.v.). To be distinguished from *Jiriki* (q.v.), salvation by one's own efforts as advocated in the Theravada. (v. *Pure Land School*).

TATHĀGATA (Sk.). A title of the Buddha, used by his followers, and also by himself when speaking of himself. Derivation doubtful, but usually derived from *tathā-āgata* (thus come), or *tathā-gata* (thus gone), and given the meaning "He who has come and gone as former Buddhas": i.e. teaching the same truths, and followed the same Path to the same Goal.

The M. School prefer: One who has attained full realization of Suchness (*Tatha-tā*); i.e., become one with the Absolute (*Dharmakāya*), so that he "neither comes from anywhere (*na āgamana*), nor goes to anywhere (*na gamana*)". See *Vajracchedikā*: S.B.E. 49, p. 142.

TATHATĀ (Sk.). Lit. "Thusness" or "Suchness". Term used in Mahayana for the ultimate and unconditioned nature of life. In one sense it is *Sūnya* (q.v.) expressed positively. It is that which is expressed in all separate things, which is not different from them and which is not divided by them. It cannot be called the One as distinct from the Many, for it is not distinct from anything. Nothing can be denied or affirmed concerning it, for these are modes of expression which exclude and thereby create opposition. It can only be understood by realising that one can neither find it by searching nor lose it by trying to separate oneself from it. Yet it has to be found.

TENDAI. A Japanese sect founded on the doctrines of the Chinese T'ien-t'ai School. The original school was founded



by Chih-I in the latter half of the sixth century, and the Japanese sect by Saichi (Dengyo Daishi) c. A.D. 805. Saichi built a monastery on Mt. Hiei, near Kyoto, which was for centuries the greatest centre of Buddhist learning in Japan. The outstanding feature of Tendai is its harmonizing tendencies. Realizing to the full the relativity of existence and the limitations of the lower mind, it recognizes all the doctrines of all sects as aspects of the *dharma*; as efforts to bring it within the comprehension of all types of mind. It teaches the Middle Way between *sūnya* and *asūnya*, seeing the phenomenal as a limited expression of the Real, and the Real as veiled in the phenomenal. (v. *Japan*).

THAILAND. (v. *Siam*).

THANG-KA (Tib.). Tibetan paintings, usually in tempera, of divinities. They are used on the walls of temples as subjects for meditation, and as banners carried in procession.

THEOSOPHY. Wisdom Religion, or Wisdom of the Gods. Sometimes incorrectly rendered as the "Wisdom of God". The substratum of Truth on which all religions are based; the source from which they derive whatever Truth they contain. The esoteric interpretation of all religious doctrines and dogmas. The various cults and practices now grafted on to certain Theosophical Societies have little in common with the original teaching, for which see *Key to Theosophy* and other works by H. P. Blavatsky (q.v.). (v. *Blavatsky, Dharmapala, Olcott*).

THERA (P). An "Elder" in the *Sangha* (q.v.). A senior member of the Order who, by length of years as a respected Bhikkhu or by exceptional qualities of character, is generally accorded this honorary title. (Cp. *Sayadaw*).

THERA-GĀTHĀ and THERĪ-GĀTHĀ. The names of two works of the Pali Canon (A.P.C. 275, 276). An important collection of poems or hymns relating to the experiences of arhatship. Eng. trans. *Psalms of the Brethren*, and *Psalms of the Sisters* (P.T.S.).

THERAVĀDA. The "Doctrine of the Elders" who formed the 1st Buddhist Council (q.v.). The sole survivor of the 18 sects into which by the 3rd c. B.C. the original Hinayana School of Bsm. was divided. Until recently this school was known in the West by its generic name of Hinayana, which means small or lesser vehicle (of salvation), but this term of

reproach, coined by the Mahayanists, has now been dropped in favour of the more accurate and less discourteous name of *Theravāda*, the Way of the Elders. See *Hīnayāna*, *Mahāyāna*. As the Theravada school covers Ceylon, Burma, Siam and Cambodia it is sometimes called the Southern School, to distinguish it from the Northern or Mahayana School which covers Tibet, Mongolia, China, Korea and Japan.

**TIBET.** The religion of Tibet is Lamaism, a form of Bsm. incorporating pre-Buddhist mythology and spirit-worship on the one hand, and Tantric mysticism on the other.

Bsm. was introduced into Tibet about A.D. 640. It made little progress until Padma Sambhava (q.v.) visited Tibet in 749 and founded the Sangha, and also established the ritualistic mysticism of the Yogacara School. An era of religious activity followed, and the Canon was translated into Tibetan. Padma Sambhava left Tibet in 802. The religion he established gradually degenerated during the next 200 years, and in 1038 a much-needed Reformation was undertaken by the Indian monk Atisa. He purged Lamaism of its grosser elements and founded an Order of the more enlightened monks called Kah-dam-pa. His reforms were continued by two of Tibet's greatest saints, Milarepa and Marpa.

Some 350 years later Tsong-kha-pa (q.v.) (1355-1417) made yet greater reforms, and founded the Ge-lug-pa or "Yellow Hat" Order, which in the year 1640 became the State Church. The basic doctrines of the Ge-lug-pa Sect vary little from those of the Mahayana School generally. The Supreme Reality is personified as Adi Buddha (q.v.) and is revered under his aspect of Amitabha. Ritual is used to raise the consciousness of the devotee to ecstatic states, but stress is also laid on the necessity for a moral life.

There are esoteric schools in Tibet, as there are in China and Japan. H. P. Blavatsky's *Secret Doctrine* gives a great deal of information on the esoteric teachings, and Sinnett's *Esoteric Buddhism* may also be consulted.

**TILOKA (P), TRILOKA (Sk).** The Three Worlds, a phrase meant to embrace all manifestation. The worlds are (i) *Kāma-loka*, the field of the five senses, (ii) *Rūpa-loka*, the plane of invisible yet existing form corresponding to certain of the *Jhānas* (q.v.) or planes of meditation, and (iii) *Arūpa-loka*, the 'formless' world corresponding to the higher levels of the *Jhānas*.

TIPITAKA (P). The three Baskets of the Law, being divisions of the Pali Canon. (v. *Pitaka*).

TI-RATANA (P). The "Three Jewels" or Gems of Bsm. The *Buddha*, the *Dhamma*, and the *Sangha*.

TI-SARANA (P). The Threefold Refuge in *Buddha*, *Dhamma* and *Sangha*, which follows the invocation to the Buddha in *Pansil* (q.v.) and precedes the five-fold vow of *Pansil* or *Panca Sila*.

TRIKĀYA (Sk.). The M. doctrine of the Three Bodies. Originally the doctrine of the basic unity of the Reality underlying manifestation, the phenomenal or *Nirmānakāya*, and the noumenal or *Sambhogakāya*, being aspects of the One Ultimate Reality, the *Dharmakāya*, one in essence with *Tathatā* (q.v.).

From this developed the doctrine of the transcendental Buddha, who, as *Dharmakāya*, is one in essence with the basic unity of Being, but who manifests for the saving of humanity, his physical body being purely illusory. (v. *Dharmakāya*, *Saddharma Pundarikā*).

As applied to the development of Buddhahood and Bodhi-sattvahood, the doctrine teaches that each aspirant for Buddhahood may, on attaining the Goal, renounce final Nirvana and keep in touch with humanity by dwelling in the *Nirmānakāya*, through which he may function at will on any of the phenomenal planes of existence, the *Sambhogakāya* being the vehicle of the Divine Power of the *Dharmakāya*.

TRISHNĀ (Sk.). TANHĀ (P). Thirst for sentient existence. (v. *Desire*).

TOKONOMA (Jap.). The alcove in the principal room of a Japanese house, once a shrine for some deity and still a shrine for beauty. Only a single picture and a single vase with one or two blooms will be found therein, but these will be as perfect as the owner's purse and taste allow.

TSONG-KHA-PA. A great Tibetan reformer (1355-1417). He built the Gahldan Monastery, near Lhasa, and founded the *Ge-lug-pa* or "Yellow Hat" sect there. This sect aims at the purification of Lamaism from its extraneous elements, and contains both the Tashi and Dalai Lamas. (v. *Tibet*).

## U

UDĀNA. Lit. a "breathing out", an "exultant cry". The title of one of the oldest works in the Pali Pitakas. See A.P.C. 265. Trsl. into English: *The Udāna, or the Solemn Utterances of the Buddha*. D. M. Strong. Luzac (1902). See also the P.T.S. translation in *Minor Anthologies*.

UNCONSCIOUS. A term used by Dr. D. T. Suzuki to translate the Chinese *wu-hsin*, lit. "no mind" or "no thought". This does not mean mere vacuity, but rather freedom from attachment to thoughts. This should be distinguished from the Unconscious of modern psychology. (v. *Viññāna*).

UPĀDĀNA (P). Clinging to existence; the "will to live". That which supports existence. The ninth link in the Chain of Existence. (v. *Nidānas*).

UPĀSAKA (P). A lay disciple who strives to keep the Five Precepts at all times, and the Eight Precepts on Uposatha days, and who tries to follow the Eightfold Path whilst living in the world. The feminine form is *upāsikā*.

UPASAMPADĀ (P). The ceremony of full ordination for a *Samanera* (q.v.) by which he becomes a *Bhikkhu* (q.v.). The *Bhikkhu* receives a new name with the Robe, but may leave the Sangha (q.v.) on due notice at will.

UPĀYA (Skt.). (Jap. *Hoben*). A means, device or method. A Mahayana term for a practical means to a spiritual end which, like a raft when the river is crossed, should be in due course laid aside.

UPEKKHĀ (P). Equanimity. Serenity. The fourth of the *Brahma Vihāras* (q.v.).

UPOSATHA (P). The 1st, 8th, 15th and 23rd days of the lunar month; i.e. Full Moon, New Moon and the days equidistant between them. They were kept as fast days in pre-Buddhist times, and were utilized by the early Buddhists as days for special meetings of the Order, and for recitation of *Pātimokkha* (q.v.). They became recognized as "sabbath" days, or days for expounding or listening to the *Dhamma*, for keeping special precepts, etc., and are still recognized for that purpose in most Buddhist lands.

URNA. (Skt.). The jewel or small protuberance between the eyes of a Buddha image representing the "third eye" of spiritual vision.

USHNISHA (Sk.). The protuberance on top of the head of a Buddha image representing the flame of Enlightenment. In some images, notably Siamese, the protuberance is actually in the form of a flame.

## V

VACCHAGOTTA. A wandering ascetic who questioned the Buddha on certain metaphysical problems (the "indeterminates"), especially those relating to the ego and the state of the *arhat* after death. Related in the *Aggi-Vacchagotta Sutta* A.P.C. 106.

VAJRA (Sk.). Tib. *Dorje*. The thunderbolt symbol used in art and magic of Tibet as representing the force of adamant Truth. (v. *Dorje*).

VEDANĀ (P). Sense reaction to contact. The seventh link in the Chain of Causation, producing the craving or thirst for existence. The second of the Five *Skandhas* (q.v.).

VEDĀNTA. The end or consummation of the doctrine of the Vedas. One of the six orthodox systems of Hindu philosophy. Teaches the panentheistic doctrine of the Brahman as the Reality unifying all phenomena, and the identity of man's real Self with that ultimate Reality. Nothing Real exists outside Brahman: "There is One only, without a second". This doctrine is set forth in a variety of forms in the scriptures called Upanishads. Its chief exponent was Sankara c. A.D. 800.

VIHĀRA. A dwelling-place or abode. Also a state of life or condition (of heart) (v. *Brahma vihāras*). The houses presented to the Buddha for the use of the Sangha were called *vihāras*, and the name is now usually applied to any Buddhist retreat or monastery.

VINAYA. The Vinaya Pitaka is the first main division of the Tipitaka. It is concerned with the Rules of Discipline governing the Sangha. It is divided into (1) *Suttavibhanga* dealing with *Pātimokkha* (q.v.) (2) *Khandhakas*, sub-divided into *Mahāvagga* and *Cullavagga*, and (3) *Parivāra*, summaries and classification of the Rules, arranged for instruction and examination purposes. See A.P.C., Eng. trsl. S.B.E. vols. xiii, xvii, xx, and S.B.B. vols. x, xi, xiii, xiv and xx, trans. I.B. Horner. The *Mahāvastu* (q.v.) also contains a Vinaya

section (*Vinayavastu*) which contains the Vinaya Rules of the *Mahāsaṅghikas* (q.v.).

VIÑÑĀNA (P), VIJÑĀNA (Sk.). As one of the Five Skandhas *Viññāna* is the normal consciousness, the relation between subject and object. It is the empirical mind, the vehicle (*upadhi*) by which one cognizes the phenomenal worlds and gains the experience of life.

*Viññāna* is also the consciousness which lies below the threshold of normal experience (the subliminal consciousness), in which the experiences of the past are registered and retained, the results of such experience becoming faculties in the next physical birth. This is *Viññāna* as a link in the Chain of Causation, where it is described as arising from the *Saṅkhāras* (q.v.). See *Digha* II, 63 (*Dial.* II, 60).

It is thus a "Causality Body", a storehouse of causes and effects; a link between personalities.

This *viññāna* is no "soul", for "that light which shines within thee differs in no wise from the light which shines in thy brother-men." It is the personality under the illusion of *attavāda*, which says "my soul and thy soul". (v. *Citta*, *Consciousness*. *Manas*).

VIPASSANĀ (P). Lit. Insight. Intuitive Vision. Also used for a Bst. system of meditation practised in many Viharas of the Theravada, that of Satipatthāna, the Bst. system of developing 'Right Mindfulness.' cp. *Satori*.

VISUDDHI MAGGA. Title of a famous work on Buddhist doctrine by Buddhaghosa (q.v.). Trsl. into English as *The Path of Purity*. (P. T. S. 3 Vols.)

VOICE OF THE SILENCE. A translation by H. P. Blavatsky of portions of a work called *The Book of the Golden Precepts*, which is used for the instruction of disciples in the occult Buddhist schools of Tibet. Described by the late Anagarika Dharmapala (q.v.) as "A pure Buddhist work". First edition published 1889. Various later editions are on sale.

## W

WABI (Jap.). A term used in Japanese art to describe a mood of "spiritual loneliness", manifesting in an aloof serenity

of mind which in turn affects technique. A subjective state of poverty enjoyed. Cp. *Sabi*.

WAT (Siam.). The Siamese term for a *Vihāra* (q.v.) or temple-monastery.

WESAK, or VESAK (Sinhalese), VAISĀKHA (Sk.). The month corresponding to April-May, on the Full Moon Day of which is celebrated the Birth, Renunciation, Enlightenment and Parinibbana of the Buddha. The festival is called from the name of the month. The Japanese Mahayana sects celebrate the Birth of the Buddha on April 8th. (v. *Buddha Day*).

WHEEL OF LIFE (*Bhavacakra*). The Tibetans make great use of pictorial representations of the wheel to bring before the mind the nature of existence. It is based on the Twelve *Nidānas*, its six sections portraying the different spheres of existence in which the concatenation of Cause and Effect operates. The six spheres are: the Heaven worlds, the *Asura* worlds, the Human worlds, the Animal worlds, the Purgatorial worlds, and the Hells. It is noteworthy that in the lowest hell there is an exit, and that a Buddha is depicted in each of the six worlds, thus indicating that he is ever ready to aid in whatsoever state one may be. The Wheel is depicted as being whirled round by a demon, symbolizing the miseries and limitations of existence. In the centre of the Wheel are shown the three cardinal sins or blemishes of character; lust, malevolence, and stupidity-greed, symbolized by the red cock, the green snake, and the black pig. Outside the Wheel the Buddha is depicted to symbolize release from the Wheel as the *summum bonum*, and his attainment thereof.

*Praying wheel*: A mechanical device used in Tibet for repeating invocations. See Simpson, *The Buddhist Praying Wheel* (London, 1896).

*Wheel of the Law*: The *dhamma* as an ever-rolling chariot wheel; the symbol of conquering efficacy, the Buddha being the *Dhamma-cakka-vattin* or Universal Monarch in the domain of Righteousness. The preaching of the First Sermon at Benares is called the *Dhamma-cakkappavattana-sutta*, or the Discourse of setting in motion the Chariot Wheel of the Good Law.

"WHEEL. THE". Organ of the British Maha Bodhi



Society. A mimeographed, monthly publication, which replaced the *British Buddhist* in January, 1935. Publication suspended in 1939.

WILL. The word *cetanā* was used to mean mind as inclination in action, implying purpose or intention, and is the nearest equivalent to our word "will". The regulation and cultivation of the will is all-important in Bsm. The more a man identified himself with the whole of life (*Anattā* in practice), the freer he becomes, until with the complete removal of every Fetter perfect freedom and enlightenment is attained. (v. *Freewill*). Also see *The Will in Bsm.* J.R.A.S. 1898 p. 47.

WOMEN. Bsm. has always aimed at the ideal relationship between men and women. The Sangha was established for women as soon as the time was ripe, and regulations were provided for their protection.

Women played an important part in the spread of early Bsm. both as lay disciples and *bhikkhunis*. Famous women in early Bsm. were: Bhadda, famous for her discourses, and for her memories of former lives; Visakha, a wealthy patroness of the Order; Ambapali, a courtesan who became a convert and supported the Sangha; Dhammadina, the great preacher; Mahapajati, the Buddha's foster-mother, who founded the Sangha for women; Khema, the consort of King Bimbisara, renowned for her profound insight; Yasodhara, the wife of Gotama, also entered the Sangha. In later times we have Sanghamitta, the daughter of Asoka, founding the Sangha in Ceylon. See Mrs. Rh. D., *Psalms of the Sisters* (P.T.S. 1909), and Horner, *Women under Primitive Bsm.* (Routledge 1930).

WORLD FELLOWSHIP OF BUDDHISTS, THE. An organisation founded at Kandy, Ceylon, in 1950 by Dr. G. P. Malalasekera. It promoted the first World Bst. Conference at Colombo in 1951, the second in Tokyo in September, 1952, and the third at Rangoon in 1954. Journal, *World Buddhism*.

## Y

YĀNA (Sk. and P.) Lit: Vehicle or means of progress. A vehicle of salvation from wheel of Samsara. Thus Mahā-yāna, the larger, and Hīnā-yāna, the smaller vehicle (of salvation).



**YASODHARA.** The wife of Gautama. Also called Gopa. See *Gotama*.

**YOGA.** A word meaning "yoke", in the sense of "that which unites", therefore "union". The Hindu system of discipline which brings a man to union (with Reality). There are two great systems: Hatha Yoga, psycho-physiological training along ascetic lines, and Raja Yoga, the development of inner powers by meditation, etc.

**YOGĀCĀRA.** An idealistic school of Mahayana which taught that the phenomenal universe is the expression of the essence of Mind in eternal evolution. Also known as *Vijñānavāda*.

## Z

**ZA-ZEN** (Jap.). Sitting meditation as practised in Zen monasteries. Posture used is similar to that used for Yoga, but the method of breathing is different, and the mental technique is to concentrate on some *Ko-an* (q.v.). *Za-zen* is usually practised in the meditation hall (*zendo*). For full account see D. T. Suzuki's *Training of the Zen Buddhist Monk*, (v. *Koan*, *Mondo*, *Zen*).

**ZEN** (Jap.). A Chinese and Japanese school of Bsm. which has been described as the revolt of the Chinese mind against the Buddhism of India. It evolved from the teaching of Bodhidharma, the 28th Patriarch of Bsm., who came to China in A.D. 520. The word Zen is the Japanese equivalent of the Chinese *Ch'an* or *Ch'an-na*, derived from the Sk. *Dhyāna*, usually translated as "meditation". This, however, gives an erroneous conception of the meaning of Zen, which cannot be confined to any particular practice. Although meditation (v. *Za-zen*) is a part of Zen training, Zen itself includes every possible form of activity. The Chinese mind wished to apply Bsm. to everyday life, asserting that Enlightenment could be found just as much by working in the world as in withdrawing from it.

Zen is described as :

A special transmission (of Enlightenment) outside the Scriptures ;

No dependence on words and letters :

Direct pointing to the soul of man ;

Seeing into one's own nature, and the attainment of Buddhahood.

Bodhidharma taught that as all things are Buddhas from the very beginning, the only reason for our not realizing our "Buddha-nature" is our own ignorance. As man's original nature is this "Buddha-nature", Zen is the act of discovering oneself.

This teaching cannot be grasped by the intellectual mind, and much of Zen literature seems nonsense to rational understanding. But its illogical technique is a means of jolting the mind out of its ordinary ruts, for purely logical thought leads us in circles.

Zen has had profound influence on Far Eastern culture, and has penetrated into every department of life. It inspired the greatest period of Chinese art and much of the finest art of Japan. It profoundly affected the Japanese military arts of *Judo* (q.v.) and *Kendo* (q.v.), for the "dynamic immediacy" of its technique appealed to the warrior spirit of the *Samurai* (q.v.). It also sponsored the Tea Ceremony (v. *Cha-no-yu*), Japanese Flower-Arrangement and Landscape Gardening. See *The Spirit of Zen*, Watts, and *Zen Buddhism*, Humphreys, wherein appears a full Biblio. with all the works of the greatest authority, Dr. D. T. Suzuki. (v. *Suzuki*).



AN ANALYSIS OF THE PALI CANON



# AN ANALYSIS OF THE PALI CANON

Being the Buddhist Scriptures of the Theravāda School.

## SECTION I.—ANALYSIS

The main division of the Pali Canon, or *Tipitaka*, is three-fold: *Tipitaka* (Sk. *tripitaka*) means Three (*ti*) Baskets (*pitaka*). The three are:

- (A) VINAYA PITAKA. Rules of Discipline for the Order (*Sangha*).
- (B) SUTTA PITAKA. The Teaching (*Dhamma*).
- (C) ABHIDHAMMA PITAKA. Philosophical treatment of the Dhamma as presented in the Sutta Pitaka.

### A. VINAYA PITAKA—Rules of Discipline for the Order (*Sangha*).

The first of the three main divisions of the *Tipitaka* is concerned with the Rules of Discipline governing the Order of Bhikkhus and Bhikkhunis.

It is divided into three sections, the first being sub-divided into the rules for the Bhikkhus and those for the Bhikkhunis, while the second section consists of two sections or *vaggas*, the Greater and the Lesser. The third section (a later supplement) is in the nature of an appendix, summarising the whole of the Vinaya.

- 1. SUTTAVIBHANGA.
- 2. KHANDHAKAS.
  - (a) Mahāvagga.
  - (b) Cullavagga.
- 3. PARIVĀRA.

#### 1. SUTTAVIBHANGA

There are 227 Rules for monks dealing with eight classes of offences. The first class consists of four rules which, if

infringed, involve expulsion from the Order. These four are incontinence, theft, taking life or inciting another to commit suicide, and false boasting of supernormal attainments. For the other seven classes of offences, suitable penances are provided.

This section is called the *Mahā-vibhanga*. It is followed by another called the *Bhikkhuni-vibhanga*, providing similar guidance for nuns.

## 2. KHANDHAKAS

Sub-divided into *Mahāvagga* and *Cullavagga*.

### (a) Mahāvagga.

1. Rules for admission to the Order.
2. The Uposatha meeting and recital of the Pātimokkha (confession).
3. Residence during the rainy season (*vassa*).
4. The ceremony concluding the rains (*pavāranā*).
5. Rules for articles of dress and furniture.
6. Medicine and food.
7. The annual distribution of robes (*kathina* ceremonies).
8. Rules for sick Bhikkhus, sleeping and robe-material.
9. The mode of executing proceedings by the Order.
10. Proceedings in cases of schism.

### (b) Cullavagga

- 1 & 2. Rules for dealing with offences that come before the Order.
3. Reinstatement of Bhikkhus.
4. Rules for dealing with questions that arise.
5. Miscellaneous rules for bathing, dress, etc.
6. Dwellings, furniture, lodgings, etc.
7. Schisms.
8. Classes of Bhikkhus, and duties of teachers and novices.
9. Exclusion from the Pātimokkha.
10. The ordination and instruction of Bhikkhunis.

11. Account of the First Council, at Rājagaha.
12. Account of the Second Council, at Vesālī.

### 3. PARIVĀRA.

Summaries and classification of the Rules of the Vinaya arranged as a kind of catechism for instruction and examination purposes.

#### END OF VINAYA PITAKA.

### B. SUTTA PITAKA. The Teaching (*Dhamma*).

The SUTTA PITAKA, the second main division of the Tipitaka, is divided into five Sections or Collections of Discourses (*Nikāyas*).

1. DĪGHA-NIKĀYA.
2. MAJJHIMA-NIKĀYA.
3. SAMYUTTA-NIKĀYA.
4. ANGUTTARA-NIKĀYA.
5. KHUDDAKA-NIKĀYA.

#### I. DĪGHA-NIKĀYA.

The Collection of Long Discourses is arranged in three vaggas or sections:

**Sīlakkhandha-Vagga** with 13 Suttas.

**Mahā-Vagga** with 10 Suttas.

**Pātika-Vagga** with 11 Suttas.

#### 1. SĪLAKKHANDHA-VAGGA.

1. **Brahmajāla-sutta** (1) "The Net of Brahman" or the Perfect Net, in which are caught all the 62 heretical forms of speculation concerning the world and the self taught by other teachers of the time.

2. **Sāmaññaphala-sutta** (2) "The fruits of the Homeless Life". The Buddha explains to King Ajātasattu the advantages of joining the Buddhist Order and renouncing the life of the world.

3. **Ambattha-sutta**. (3) Pride of birth and its fall. A dialogue with Ambattha on caste. Contains reference to the legend of King Okkāka, the traditional founder of the Sākya clan.



4. *Sonadanda-sutta*. (4) Dialogue with the Brahmin Sonadanda on the characteristics of the true Brahmin.

5. *Kutadanta-sutta*. (5) Dialogue with the Brahmin Kutadanta condemning animal sacrifice.

6. *Mahāli-sutta*. (6) Dialogue with Mahāli on deva-like vision and hearing and the attainment of full enlightenment.

7. *Jāliya-sutta*. (7) On the nature of the life-principle as compared with the body.

8. *Kassapaśihanāda-sutta*. (8) A dialogue with the naked ascetic Kassapa against self-mortification.

9. *Potthapāda-sutta*. (9) A discussion with Potthapāda on the nature of the soul, in which the Buddha states the question to be irrelevant and not conducive to enlightenment.

10. *Subha-sutta*. (10) A discourse, attributed to Ānanda, on moral conduct, concentration and wisdom.

11. *Kevaddha-sutta*. (11) The Buddha refuses to allow a Bhikkhu to perform a miracle. Story of the monk who visited the Devas to question them.

12. *Lohicca-sutta*. (12) Dialogue with the Brahmin Lohicca on the ethics of teaching.

13. *Tevijja-sutta*. (13) On the futility of a knowledge of the Vedas as a means to attaining companionship with Brahma.

## 2. MAHĀ-VAGGA.

14. *Mahāpadāna-sutta*. (14) The Sublime Story of the Buddha Gotama and of his six predecessors; also the Discourse on the Buddha Vipassin; his descent from the Tusita heaven to the commencement of his mission.

15. *Mahā-Nidāna-sutta*. (15) On the Chain of Causation and theories of the soul.

16. *Mahā-Parinibbāna-sutta*. (16) The Great Discourse of the record of the passing of the Tathāgata into Parinibbāna.

17. *Mahā-Sudassana-sutta*. (17) The Great King of Glory. The story of a previous existence of the Buddha, as King Sudassana. Told by the Buddha on his death-bed.

18. *Janavasabha-sutta*. (18) The Buddha relates the story of the yakkha Janavasabha to the people of Nādikā.

19. *Mahā-Govinda-sutta*. (19) The heavenly musician Pañcasikha relates the story of Mahā-Govinda to the Buddha, who states that he himself was Mahā-Govinda.

20. *Mahā-Samaya-sutta*. (20) The Devas of the Pure Abode and their evolution.

21. *Sakka-paṇha-sutta*. (21) Sakka, the lord of Devas, visits the Buddha, and learns from him that everything that originates is subject also to dissolution.

22. *Mahā-Satipatthāna-sutta*. (22) Discourse on the Four Great Meditations, on the body, the feelings, the mind and the ideas. With a commentary on the Four Truths.

23. *Pāyāsi-sutta*. (23) Kumārakassapa converts Pāyāsi from the heresy that there is no future life or reward of actions.

### 3. PĀTIKA-VAGGA.

24. *Pātika-sutta*. (24) Story of the disciple who follows other teachers because the Buddha does not work miracles or teach the origin of things.

25. *Udumbarikasīhanāda-sutta*. (25) The Buddha discusses asceticism with the ascetic Nigrodha.

26. *Cakkavattisīhanāda-sutta*. (26) Story of the universal king, the corruption of morals and their restoration, and the coming of the future Buddha Metteyya.

27. *Aggañña-sutta*. (27) A discussion on caste, and an exposition on the origin of things (as in No. 24) down to the origin of the four castes.

28. *Sampasādanīya-sutta*. (28) A dialogue of the Buddha with Sāriputta, who describes the Teaching of the Buddha and asserts his faith in him.

29. *Pāsādika-sutta*. (29). The Delectable Discourse. Discourse of the Buddha on the perfect and the imperfect teacher.

30. *Lakkhana-sutta*. (30) On the 32 marks of a Great Man.

31. *Sigālovāda-sutta*. (31) The Sigala Homily on the duties of the householder to the six classes of persons.

32. *Ātānātiya-sutta*. (32) On the Four Great Kings and their spell for protection against evil.

33. *Sangiti-sutta*. (33). Sāriputta outlines the principles of the Teachings in ten numerical groups.

34. *Dasuttara-sutta*. (34) Sāriputta outlines the doctrine in tenfold series.

### END OF DĪGHA-NIKĀYA.

## II. MAJJHIMA-NIKĀYA.

This division consists of 152 discourses of medium length arranged in 15 vaggas, roughly classified according to subject matter.

### 1. MŪLAPARIYĀYA-VAGGA.

1. *Mūlapariyāya-sutta*. (35) How states of consciousness originate.

2. *Sabbāsava-sutta*. (36) On the elimination of the cankers.

3. *Dhammadāyāda-sutta* (37). Exhorting the Bhikkhus to realise the importance of the Dhamma and the non-importance of their physical wants.

4. *Bhayabherava-sutta* (38). On braving the fears and terrors of the forest. Also the Buddha's account of his Enlightenment.

5. *Anangana-sutta* (39). A dialogue between Sāriputta and Moggallāna on the attainment of freedom from depravity.

6. *Ākankheyya-sutta* (40). On those things for which a Bhikkhu may wish.

7. *Vatthūpama-sutta* (41). The parable of the soiled cloth and the defiled mind.

8. *Sallekha-sutta* (42). On the elimination of self and false views.

9. *Sammāditthi-sutta* (43). A discourse by Sāriputta on right views.

10. *Satipatthāna-sutta* (44). The same as *Digha* No. 22, but without the commentary.

## 2. SĪHANĀDA-VAGGA.

11. *Cūla-Sīhanāda-sutta* (45).

12. *Mahā-Sīhanāda-sutta* (46). The short and the long "challenge" suttas. On the foolishness of ascetical practices.

13. *Mahā-Dukkakhandha-sutta* (47).

14. *Cūla-Dukkakhandha-sutta* (48). The long and the short stories of suffering.

15. *Anumāna-sutta* (49). By Moggallāna, on the value of introspection. (There is no reference to the Buddha throughout).

16. *Cetokhila-sutta* (50). On the five mental bondages.

17. *Vanapattha-sutta* (51). On the advantages and disadvantages of the forest life.

18. *Madhupindika-sutta* (52). The Buddha gives a brief outline of his Teaching, which Kaccāna elaborates.

19. *Dvedhāvitakka-sutta* (53). The Parable of the lure of sensuality. Repetition of the Enlightenment as in (38).

20. *Vitakkasanthāna-sutta* (54). Method of meditation to dispel doubts.

## 3. TATIYA-VAGGA.

21. *Kakacūpama-sutta* (55). The simile of the saw. On the control of the feelings and the mind under the most severe provocation.

22. *Alagaddūpama-sutta* (56). Simile of the water-snake. Holding wrong views of the Dhamma is like seizing a snake by the tail.

23. *Vammika-sutta* (57). The simile of the smouldering ant-hill as the human body.

24. *Rathavinīta-sutta* (58). Punna explains the purpose of the holy life to Sāriputta.

25. *Nivāpa-sutta* (59). Parable of Māra as a sower or hunter laying baits for the deer.

26. *Ariyapariyesana-sutta* (60). The Noble Quest. The Buddha's account of his renunciation, search, and his attainment of Enlightenment.

27. *Cūla-Hatthipadopama-sutta* (61). The short "Elephant's trail" simile.

28. *Mahā-Hatthipadopama-sutta* (62). The long "Elephant's trail" simile.

29. *Mahā-Sāropama-sutta* (63). On the danger of gains, honour and fame. Said to have been delivered when Devadatta left the Order.

30. *Cūla-Sāropama-sutta* (64). Development of the preceding sutta. On attaining the essence of the Dhamma.

#### 4. MAHĀYAMAKA-VAGGA.

31. *Cūla-Gosinga-sutta* (65). A conversation of the Buddha with three Bhikkhus, who relate their attainments to him.

32. *Mahā-Gosinga-sutta* (66). A conversation between six Bhikkhus who discuss what makes the forest beautiful.

33. *Mahā-Gopālaka-sutta* (67). On the eleven bad and good qualities of a herdsman.

34. *Cūla-Gopālaka-sutta* (68). Simile of the foolish and wise Herdsman crossing the river.

35. *Cūla-Saccaka-sutta* (69). A discussion between the Buddha and Saccaka the Jain, on the nature of the five khandhas.

36. *Mahā-Saccaka-sutta* (70). The account of the Buddha's asceticism and Enlightenment, with instructions on right meditation.

37. *Cūla-Tanhāsankhaya-sutta* (71). Sakka asks the Buddha about freedom from craving and satisfactorily repeats his reply to Moggallāna.

38. *Mahā-Tanhāsankhaya-sutta* (72). Refutation of the heresy of a Bhikkhu who thinks that it is consciousness that transmigrates.

39. *Mahā-Assapura-sutta* (73). See (74) below.

40. *Cūla-Assapura-sutta* (74). The great and the small discourses given at Assapura, on the duties of the ascetic.

#### 5. CŪLAYAMAKA-VAGGA.

41. *Sāleyya-sutta* (75). A discourse to the brahmins of Sālā, on the reasons why some beings go to heaven and some to hell.

42. *Verañjaka-sutta* (76). The same discourse repeated to the householders of Verañja.

43. *Mahā-Vedalla-sutta* (77). A psychological discourse by Sāriputta to Makākotthita.

44. *Cūla-Vedalla-sutta* (78). A psychological discourse by the Bhikkhunī Dhammānā to the laywoman Visākhā.

45. *Cūla-Dhammasamādhāna-sutta* (79). See (80) below.

46. *Mahā-Dhammasamādhāna-sutta* (80). The short and the long discourses on the ripening of pleasure and pain in the future.

47. *Vimamsaka-sutta* (81). On the right methods of investigation.

48. *Kosambiya-sutta* (82). A discourse to the Bhikkhus of Kosambi on the evil of quarrelling.

49. *Brahmanimantanika-sutta* (83). The Buddha converts Baka in Brahmāloka, from the heresy of permanency.

50. *Māratajjaniya-sutta* (84). Moggallāna admonishes Māra.

## 6. GAHAPATI-VAGGA.

51. *Kandaraka-sutta* (85). Discourse on the four kinds of personalities.

52. *Atthakanāgara-sutta* (86). A discourse by Ānanda on the ways of attainment of Nirvāṇa.

53. *Sekha-sutta* (87). The Buddha opens a new meeting hall at Kapilavasthu, and Ānanda discourses on the training of the disciple.

54. *Potaliya-sutta* (88). The Buddha explains to Potaliya the real significance of the abandonment of worldliness.

55. *Jivaka-sutta* (89). The Buddha explains the ethics of meat-eating.

56. *Upāli-sutta* (90). The conversion of Upāli, the Jain.

57. *Kukkuravatika-sutta* (91). A dialogue on karma between the Buddha and two ascetics.

58. *Abhayarājakumāra-sutta* (92). The Jain Nātaputta sends Prince Abhaya to question the Buddha on the condemnation of Devadatta.

59. *Bahuvedaniya-sutta* (93). On the classification of feelings.

60. *Apānaka-sutta* (94). On the "Certain Doctrine" against various heresies.

## 7. BHIKKHU-VAGGA.

61. *Ambalatthikā-Rāhulovāda-sutta* (95). The discourse on falsehood given by the Buddha to Rāhula.

62. *Mahā-Rāhulovāda-sutta* (96). Advice to Rāhula on contemplation, with breathing exercises.

63. *Cūla-Mālunkya-sutta* (97). On the undetermined questions (Cp. also (106).)

64. *Mahā-Mālunkya-sutta* (98). On the five lower fetters.

65. *Bhaddāli-sutta* (99). The confession of Bhaddāli, and the Buddha's counsel.

66. *Latukikopama-sutta* (100). Advice on renunciation of the world.

67. *Cātuma-sutta* (101). Advice to quarrelsome Bhikkhus at Cātumā.

68. *Nalakapāna-sutta* (102). The Buddha questions Anuruddha concerning certain points of the Dhamma.

69. *Gulissāni-sutta* (103). Rules for those who, like Gulissāni, live in the forest.

70. *Kitāgiri-sutta* (104). The conduct to be followed by various classes of Bhikkhus.

### 8. PARIBBĀJAKA-VAGGA.

71. *Tevijja-Vacchagotta-sutta* (105). The Buddha visits the ascetic Vacchagotta and claims that he is called *tevijja* (possessing the three-fold knowledge) because he has recollection of his previous lives, super-normal vision, and knowledge of the way to the elimination of the *āsavas*.

72. *Aggi-Vacchagotta-sutta* (106). The danger of theorising about the world, etc.

73. *Mahā-Vacchagotta-sutta* (107). Further explanation to Vacchagotta on the conduct of lay disciples and Bhikkhus.

74. *Dīghanakha-sutta* (108). The Buddha refutes the ascetic Dīghanakha. Sāriputta attains arahatship.

75. *Māgandiya-sutta* (109). The Buddha tells of his renunciation of the life of the senses, and dilates on the abandonment of sensual desires.

76. *Sandaka-sutta* (110). Ānanda refutes the heresies of the ascetic Sandaka.

77. *Mahā-Sakuludāyi-sutta* (111). On the five reasons why the Buddha is honoured.

78. *Samanamandikā-sutta* (112). On the qualities of perfect virtue.

79. *Cūla-Sakuludāyi-sutta* (113). The Jain leader Nātaputta, and the way to true happiness.

80. *Vekhanassa-sutta* (114). A repetition of part of the preceding sutta, with additional matter on the five senses.

### 9. RĀJA-VAGGA.

81. *Ghatikāra-sutta* (115). Buddha tells Ānanda of his previous existence as Jotipāla.

82. *Ratthapāla-sutta* (116). The story of Ratthapāla, whose parents endeavoured in vain to dissuade him from entering the Sangha.

83. *Makhādeva-sutta* (117). The story of the Buddha's previous life as King Makhādeva.

84. *Madhura-sutta* (118). A discourse given after the Buddha's death by Kaccāna to King Avantiputta on the real meaning of caste.

85. *Bodhirājakumāra-sutta* (119). The Buddha tells the story of his renunciation and Enlightenment as in (60) and (70).

86. *Angulimāla-sutta* (120). Story of the conversion of Angulimāla, the robber chief.

87. *Piyātika-sutta* (121). The Buddha's counsel to a man who had lost a son, and the dispute between King Pasenadi and his wife thereon.

88. *Bāhitika-sutta* (122). Ānanda answers a question on conduct put by Pasenadi, who presents him with a piece of foreign cloth.

89. *Dhammacetiya-sutta* (123). Pasenadi visits the Buddha, and extols the holy life.

89. *Kannakathala-sutta* (124). A conversation between the Buddha and Pasenadi, on the devas, on caste, and on Brahmā.

## 10. BRĀHMANA-VAGGA.

91. *Brahmāyu-sutta* (125). On the thirty-two marks of a Great Man, and the conversion of the Brahmin Brahmāyu.

92. *Sela-sutta* (126). The Brahmin Sela sees the thirty-two marks of a Buddha and is converted. (The same story is related in *Suttanipāta* III, 7).

93. *Assalāyana-sutta* (127). The Brahmin Assalāyana discusses caste with the Buddha. An important presentation of the Buddha's teaching on caste.

94. *Ghotamukha-sutta* (128). Ghotamukha builds an assembly hall for the Sangha. Udena's discourse at its opening.

95. *Cankī-sutta* (129). Discourse on Brahminical doctrines.

96. *Esukāri-sutta* (130). Discourse on caste and its functions.

97. *Dhānañjāni-sutta* (131). Sāriputta tells the Brahmin Dhānañjāni that family duties are no excuse for wrong-doing.

98. *Vāsettha-sutta* (132). Discourse, mostly in verse, on the nature of the true Brahmin. (This recurs in *Suttanipāta* III, 9).

99. *Subha-sutta* (133). On whether a man should remain a householder or leave the world.

100. *Sangārava-sutta* (134). The Brahmin woman who accepted the Dhamma, and a discourse on the holy life. Also repetition of parts of (60) and (70).

## 11. DEVADHA-VAGGA.

101. *Devadaha-sutta* (135). The Buddha discourses on the attainment of the goal by the living of the life.

102. *Pañcattaya-sutta* (136). On five theories of the soul, and that the way of release (Nibbāna) does not depend on any of them.

103. *Kinti-sutta* (137). Rules for Bhikkhus who dispute about the Dhamma, and who commit transgressions.

104. *Sāmagāma-sutta* (138). After the death of Nātaputta—also in (29)—the Buddha's discourse on dispute and harmony.

105. *Sunakkhatta-sutta* (139). The simile of extracting the arrow of craving.

106. *Ānañjasappāya-sutta* (140). Meditations on impassibility and the attainments, and on true release.

107. *Ganaka-Moggallāna-sutta* (141). Instruction to Ganaka-Moggallāna on the training of disciples.

108. *Gopaka-Moggallāna-sutta* (142). After the death of the Buddha, Ānanda explains to Vassakāra that the Dhamma is now the only Guide.

109. *Mahā-Punnama-sutta* (143). The Buddha answers the questions of a Bhikkhu concerning the *khandhas*.

110. *Cūla-Punnama-sutta* (144). A discourse on the bad and the good man.

## 12. ANUPADA-VAGGA.

111. *Anupada-sutta* (145). The Buddha praises Sāriputta.

112. *Chabbisodhana-sutta* (146). On the questions to be put to the Bhikkhu who declares he has attained arahantship.

113. *Sappurisa-sutta* (147). On the good and bad qualities of a Bhikkhu.

114. *Sevitabba-asevitabba-sutta* (148). Sāriputta expounds the right way to live the holy life.

115. *Bahudhātuka-sutta* (149). Lists of elements and principles arranged as dialogue between the Buddha and Ānanda.

116. *Isigili-sutta* (150). The Buddha on Pacceka-Buddhas.

117. *Mahā-Cattārisaka-sutta* (151). Exposition of the Noble Eightfold Path.

118. *Ānāpānasati-sutta* (152). On breathing exercises.

119. *Kāyagatāsati-sutta* (153). Meditation on the body.

120. *Samkhāruppatti-sutta* (154). On the development of the five samkhāras as enabling a Bhikkhu to determine the conditions of his rebirth.

## 13. SUÑÑATA-VAGGA.

121. *Cūla-Suññata-sutta* (155). Meditation on emptiness.

122. *Mahā-Suññata-sutta* (156). Instruction to Ānanda on the practice of meditation on emptiness.

123. *Acchariyabbhutammasutta* (157). On the marvellous life of a Bodhisatta. A repetition of part of (14) but applied to the Buddha himself.



124. *Bakkula-sutta* (158). Bakkula converts his friend Acela-Kassapa.

125. *Dantabhūmi-sutta* (159). By the simile of elephant training, the Buddha shows how one should instruct another in the Dhamma.

126. *Bhūmija-sutta* (160). Bhūmija answers the questions of Prince Jayasena.

127. *Anuruddha-sutta* (161). Anuruddha explains emancipation of mind to the householder Pañcakanga.

128. *Upakkilesa-sutta* (162). The Buddha appeases the quarrels of the Bhikkhus of Kosambī, and discourses on Right Meditation.

129. *Bālāpandita-sutta* (163). On rewards and punishments after death.

130. *Devadūta-sutta* (164). On the fate of those who neglect the messengers of death.

#### 14. VIBHANGA-VAGGA.

131. *Bhaddekaratta-sutta* (165). A poem of four verses, with commentary on striving.

132. *Ānanda-bhaddekaratta-sutta* (166). Ānanda's exposition of the same poem.

133. *Mahākaccāna-bhaddekaratta-sutta* (167). Mahākaccāna expounds the same poem.

134. *Lomasakangiya-bhaddekaratta-sutta* (168). The Buddha expounds the same poem to Lomasakangiya.

135. *Cūla-kammavibhanga-sutta* (169). The Buddha explains the various physical and mental qualities as due to karma.

136. *Mahā-kammavibhanga-sutta* (170). The Buddha refutes the arguments of an ascetic who denies the operation of karma.

137. *Salāyatana-vibhanga-sutta* (171). The analysis of the six senses.

138. *Uddesavibhanga-sutta* (172). Mahākaccāna dilates on an aspect of consciousness.

139. *Aranavibhanga-sutta* (173). The middle path between extremes.

140. *Dhātuvibhanga-sutta* (174). The story of Pukkusāti, who recognises the Master by his Teaching. The analysis of the elements.

141. *Saccavibhanga-sutta* (175). Statement of the Four Noble Truths. A commentary thereon by Sāriputta.

142. *Dakkhina-vibhanga-sutta* (176). On gifts and givers.

#### 15. SALĀYATANA-VAGGA.

143. *Anāthapindikovāda-sutta* (177). The death of Anāthapindika, his rebirth in Tusita heaven, and his appearance to the Buddha.

144. *Channovāda-sutta* (178). Story of the Thera, Channa, who when sick was instructed by Sāriputta, and who finally committed suicide.

145. *Punnovāda-sutta* (179). The Buddha's instruction to Punna on bearing pleasure and pain.

146. *Nandakovāda-sutta* (180). Nandaka catechises Mahāpajāpati and 500 Bhikkunis on impermanence.

147. *Cūla-Rāhulovāda-sutta* (181). The Buddha takes Rāhula to the forest and questions him on impermanence. The Devas come to listen to the discourse.

148. *Chachakka-sutta* (182). On the six sixes (of the senses).

149. *Mahā-Salāyatanika-sutta* (183). On right knowledge of the senses.

150. *Nagaravindeyya-sutta* (184). The Buddha's instruction on the kinds of ascetics and Brahmins who are to be honoured.

151. *Pindapātapārisuddhi-sutta* (185). Instruction to Sāriputta on the training of the disciple.

152. *Indriyabhāvanā-sutta* (186). The Buddha rejects the methods of the Brahmin Pārāsariya for subduing the senses, and expounds his own method.

#### END OF MAJJHIMA-NIKĀYA.

### III. SAMYUTTA-NIKĀYA.

The "grouped" or "connected" series of Suttas. There are 56 Samyuttas divided into the following five vaggas or sections :

#### 1. SAGĀTHA-VAGGA contains 11 Samyuttas.

1. *Devatā-Samyutta* (187)
2. *Devaputta* (188)
3. *Kosala* (189)
4. *Māra* (190)
5. *Bhikkhuni* (191)
6. *Brahma* (192)
7. *Brāhmaṇa* (193)
8. *Vagīsa* (194)
9. *Vana* (195)
10. *Yakkha* (196)
11. *Sakka* (197)

2. *NIDĀNA-VAGGA*, contains 10 Samyuttas. It takes its name from the first of the ten, which deals with the Twelve Nidānas or links in the Chain of Causation.

1. Nidāna-Samyutta (198)
2. Abhisamaya (199)
3. Dhātu (200)
4. Anamatagga (201)
5. Kassapa (202)
6. Lābhasakkāra (203)
7. Rāhula (204)
8. Lakkhana (205)
9. Opamma (206).
10. Bhikkhu (207)

3. KHANDHA-VAGGA, contains 13 Samyuttas, beginning with Suttas on the Khandhas (Skandhas).

1. Khandha-Samyutta (208)
2. Rādha (209)
3. Ditthi (210)
4. Okkantika (211)
5. Uppāda (212)
6. Kilesa (213)
7. Sāriputta (214)
8. Nāga (215)
9. Supanna (216)
10. Gandhabbakāya (217)
11. Valāha (218)
12. Vacchagotta (219)
13. Samādhī (220)

4. SALĀYATANA-VAGGA, contains 10 Samyuttas, and is named from the first group dealing with the six senses.

1. Salāyatana-Samyutta (221)
2. Vedanā (222)
3. Mātugāma (223)
4. Jambukhādaka (224)
5. Sāmandaka (225)
6. Moggallāna (226)
7. Citta (227)
8. Gāmani (228)
9. Asankhata (229)
10. Avyākata (230)

5. MAHĀ-VAGGA, the Great Section, contains 12 Samyuttas, beginning with Suttas on the Eightfold Way.

1. Magga-Samyutta (231)
2. Bojjhanga (232)
3. Satipatthāna (233)
4. Indriya (234)
5. Sammappadhāna (235)
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END OF SAMYUTTA-NIKĀYA.

#### IV. ANGUTTARA-NIKĀYA

In the Anguttara-Nikaya the division is a purely numerical one. There are eleven classified groups (nipātas), the subject of the first being single things, followed by groups of two and so on, to the final group of eleven. The last is concerned with the eleven good and the eleven bad characteristics of a herdsman and the corresponding characteristics of a Bhikkhu. Each Nipāta is divided into vaggas, each of which contains ten or more suttas, there being 2,308 suttas in all.

The Nipātas are :

1. Eka-Nipāta (243)
2. Duka (244)
3. Tika (245)
4. Catukka (246)
5. Pañcaka (247)
6. Chakka (248)
7. Sattaka (249)
8. Atthaka (250)
9. Navaka (251)
10. Dasaka (252)
11. Ekādasaka (253)

END OF ANGUTTARA-NIKĀYA.

#### V. KHUDDAKA-NIKĀYA.

This is the division of the shorter books of the Sutta Pitaka. The "Division of small books" Buddhaghosa calls it. This

Nikāya appears to have grown up gradually after the older Nikāyas were closed, and probably was incorporated into the Canon later. It is not found in the Chinese Canon, although most of its contents exist in Chinese translations.

There are fifteen main divisions :

1. *Khuddaka-pāṭha* (254). The "Text of small passages".  
Contains :

- (a) *Saranattaya* (255), the thrice-repeated "Refuge Formula". For Buddhist laymen and Bhikkhus.
- (b) *Dasasikkhāpada* (256). The Five Precepts binding on all Buddhist laymen and Bhikkhus.
- (c) *Dvattimsākhāra* (257). List of the 32 constituents of the body.
- (d) *Kumārappāṇhā* (258). Catechism of ten questions for novices.
- (e) *Mangala-sutta* (259). A poem on the "greatest blessings" (*mangala*).
- (f) *Ratana-sutta* (260). A poem on the Three Jewels : The Buddha, the Dhamma, the Sangha.
- (g) *Tirokudda-sutta* (261). A poem on the offerings to be made to the ghosts of departed relatives.
- (h) *Nidhikanda-sutta* (262). A poem on the storing up of true treasure.
- (i) *Metta-sutta* (263). A poem on true friendliness.

2. *Dhammapada* (264) (The Dhamma Path). A great part of this is known by heart by every Buddhist. It consists of 423 stanzas arranged in 26 vaggas.

3. *Udāna* (265). A collection, in eight vaggas, of eighty udānas, or "Solemn Utterances" of the Buddha. They are mostly in verse, and each is accompanied by a prose account of the circumstances which called it forth.

4. *Itivuttaka* (266). A collection of 112 short suttas in 4 nipātas, each accompanied with verses. The collection takes its name from the words usually introducing each set of verses:—*iti vuccatī*, "thus it is said". The work comprises the ethical teachings of the Buddha, the vices of Passion, Anger, Pride, Lust, etc., being deprecated, and the virtues of Friendliness, Charity, Modesty, Truthfulness, etc., being inculcated.

5. *Suttanipāṭa* (267) (Collection of suttas). A famous and popular work. The suttas are in verse with introductions either in verse or prose. It consists of five vaggas of 71 suttas :

1. *Uragavagga* (268) with 12 suttas.
2. *Cūlavagga* (269) with 14 suttas
3. *Mahāvagga* (270) with 12 suttas.

4. *Atthakavagga* (271) with 16 suttas.

5. *Pārāyanavagga* (272) with 17 suttas.

Each sutta contains from 8 to 50 verses.

The *Mahāvagga* (270) contains accounts of three important incidents in the life of the Buddha, i.e.—

(a) *Pabbajjā-sutta*: an account of the Blessed One's renunciation of the world, and his conversation with King Bimbisāra, before the Enlightenment.

(b) *Padhāna-sutta*: The sutta of the striving—the account of the temptation by Māra. (Cp. also *Mahāvastu* ii 198/238 and *Lalitavistara* 329) and

(c) *Nālaka-sutta*: the visit of the sage Asita to the infant Bodhi-satta and the prophecy of his future.

6. *Vimāna-vatthu* (273). The "Stories of Celestial Mansions", being 85 poems in seven vaggas on merit and rebirth in the heaven worlds.

7. *Peta-vatthu* (274). This comprises 51 poems in four vaggas on rebirth as wandering petas (ghosts) through misdeeds.

8. *Thera-gāthā* (275). "Verses of the Elders" (*Bhikkhus*).

9. *Theri-gāthā* (276). "Verses of the Women Elders" (*Bhikkhunis*).

These are two very important and interesting collections of poems by monks and nuns who attained arahatship and sang of the peace and glory of attainment. Many of them are of high literary merit.

10. *Jātaka* (277). The *Jātaka* or Birth Stories (Skt. *Jātaka-mālā*), is a collection of about 550 stories, purporting to be accounts of former lives of the Buddha Gotama.

The *Nidāna-Kathā*, or "Story of the Lineage", is an introductory Commentary, which details the life of the Buddha up to the opening of the Jetavana monastery at Sāvattī, and also his former lives under preceding Buddhas.

11. *Niddesa* (278). Divided into (1) *Mahā-Niddesa*, a commentary on the *Atthaka-vagga* of the *Sutta-Nipāta*, and (2) *Cūla-Niddesa*, a commentary on the *Pārāyana-vagga* and the *Khaggovisāna-sutta*. *Niddesa* is itself commented on in the *Saddhammapajjotikā*, and is there attributed to Sāriputta.

12. *Patisambhidā-magga* (279). "The Way of Analysis", deals with the nature of various concepts, knowledge, meditation, etc.

13. *Apadāna* (280). Tales in verse of the former lives of *Bhikkhus* and *Bhikkhunis*.

14. *Buddhavamsa* (281). "The History of the Buddhas", in which the Buddha relates the account of his forming the resolve to become a Buddha, and gives the history of the 24 Buddhas who preceded him.

15. *Cariyā-pitaka* (282). Thirty-five tales from *Jātaka* in verse illustrating seven out of the ten "Perfections".

END OF KHUDDAKA-NIKĀYA, AND CONCLUSION OF SUTTA PITAKA

### C. ABHIDHAMMA PITAKA. Philosophical Treatment of the Dhamma as presented in the Sutta Pitaka.

The ABHIDHAMMA PITAKA is the third main division of the Pitakas. It consists of seven works, which are systematic expositions of the whole of the works found in the Sutta Pitaka. They deal especially with the psychological analysis of phenomenal existence.

1. *Dhammasangani*. Enumeration of the Dhammas or factors of existence.

2. *Vibhanga*. "Distinction or determination". Continued analysis of the foregoing.

3. *Dhātukathā*. "Discussion of elements". On the mental elements and their relations to other categories.

4. *Puggalapaññatti*. Description of individuals.

5. *Kathāvatthu*. Discussion of the points of controversy between the 18 early sects, and the defence of the Theravāda viewpoint.

6. *Yamaka*. The "Book of Pairs". Logical treatises on psychological subjects.

7. *Paṭṭhāna*. "Book of Relations". Causation and the mutual relationship of phenomena.

END OF ABHIDHAMMA PITAKA.

NOTE : It must be understood by students that what is now called the Pali Canon represents the Canon of only one of several great schools of early Buddhism, i.e., the Theravāda or Sthaviravāda School. The most important of the other schools was the Sarvāstivāda School, whose works were either written in or translated into Sanskrit. The whole of this vast literature has perished, with the exception of a certain amount of it which has been preserved in Chinese and Tibetan translations. This School had also its Sutta, Vinaya, and Abhidhamma-pitaka, the first two undoubtedly corresponding very closely to the Pali version, but the last, consisting also

of seven works, was an independent work, which suggests that the whole of the Abhidhamma literature belongs to a period subsequent to the sectarian divisions.

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## SECTION III—BIBLIOGRAPHY

## of Translations into English

The Pali Canon, accepted as canonical by all schools of Buddhist thought, is divided, as the name Tipitaka (Three Baskets) indicates, into three main sections, these in turn being subdivided into a considerable number of sections and chapters. The main divisions are here given, for the purpose of guiding the reader to English translations.

The three main divisions are (A) Vinaya Pitaka, (B) Sutta Pitaka, and (C) Abhidhamma Pitaka.

Vinaya Pitaka, which deals with the Rules guiding the Sangha or Order, is divided into two sections and an Appendix.

Sutta Pitaka, which deals with doctrine, is divided into five Nikāyas—Dīgha, Majjhima, Samyutta, Anguttara and Khuddaka.

Abhidhamma Pitaka, which is concerned with philosophical treatment of the Doctrine as set forth in the Sutta Pitaka, is divided into seven sections.

The Pali Text Society has been engaged since 1882 in publishing the Pali version of the Tipitaka in roman script; and the whole of the Canon has been so published. In 1909 the Society commenced publishing English translations of the Pali texts. Much of the Tipitaka has also appeared in translation in the *Sacred Books of the East* and the *Sacred Books of the Buddhists*. Various other translations of selected portions have from time to time also been published in English.

## (A.) VINAYA PITAKA

*Vinaya Texts.* Translated from the Pali by T. W. Rhys Davids and H. Oldenberg.

(Pātimokkha, Mahāvagga, Cullavagga.) 3 Vols., (S.B.E. vols. XIII, XVII, XX). Clarendon Press, 1881-1885.

*The Book of the Discipline.* Translated by I. B. Horner, vols. I-V. (S.B.B. vols. X, XI, XIII, XIV, XX), 1938, 1940, 1942, 1951, 1952.

*Buddhist Texts Through the Ages*, in the passages trans.  
I. B. Horner contains :

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I	181-2	Vigour	30
I	236-8	'Conversion' of General Siha and Meat-eating	2
I	290-94	Visākhā, the Laywoman Supporter	4
I	302	On tending the sick	104

## CULLAVAGGA

II	154-9	'Conversion' of Anāthapindika, and Gift of Jeta Grove	1
II	184-198	Schism	5
II	253 sq.	Ordination of Pajāpati the Great	3

## SUTTAVIBHANGA

III	3-6	Concentration	33
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Warren, *Buddhism in Translations* contains :

## MAHĀVAGGA

I	1 (1)-3(4)	First events after the Attainment of Buddhaship	83-87
I	6 (38-47)	All signs of an Ego are absent	146-148
I	21 (1-4)	The Fire-Sermon	351-353
I	23 (1-10)	The Conversion of Sāriputta and Moggallāna	87-91
I	63 (1-4)	The Serpent who wanted to be a Priest	401-402
II	1 (1)-3(3)	The Buddhist Confession of Priests	402-405
III	1 (1)-3(2)	Residence during the Rainy Season	414-416
IV	1 (13-14)	Residence during the Rainy Season	416-417
VI	34 (1-9)	A Family of Magicians	448-451

## CULLAVAGGA

V	6	Love for Animals	302-303
VI	1 (1-5)	The Order receive leave to dwell in Houses	411-414
X	1 (1-6)	The admission of women to the Order	441-447

*The Vedantic Buddhism of the Buddha* by J. G. Jennings, London, 1947, contains a number of extracts from the Vinaya Pitaka.

## (B) SUTTA PITAKA

## DĪGHA-NIKĀYA

*Dialogues of the Buddha.* Edited and translated by T. W. and C. A. F. Rhys Davids. S.B.B. vols. II, III, IV, 1899, 1910 (3rd edn. 1951), 1921.

Vol. II	contains Suttas	1 to 13
Vol. III	contains Suttas	14 to 23
Vol. IV	contains Suttas	24 to 34

*Buddhist Suttas.* Translated by T. W. Rhys Davids, S.B.E. (Vol. XI) Clarendon Press, 1881, 2nd edn. 1900 contains

The Book of the Great Decease
(Mahā-parinibbāna-suttanta)
On Knowledge of the Vedas
(Tevijja-suttanta)
Legend of the Great King of Glory
(Mahā-sudassana-suttanta)

*The Fruit of the Homeless Life* (Sāmaññaphala-sutta). Translated and abridged from the Dīgha-Nikāya by Bhikkhu Silacara.

*Buddhist Texts Through the Ages* in the passage trans. I. B. Horner, contains :

I	46	The Tathāgata's body	no. 102
II	55	The depth of Conditioned Genesis	45
II	100	Esoteric and exoteric	9
II	109	The Tathāgata's preaching	101
II	157	Nirvāna	88
II	337-8	Consciousness	49
III	84	The Dharma-body and the Tathāgata	118
III	103	Descent into a womb	59
III	135	The Tathāgata	113
III	221	The four right efforts	29

Warren, <i>Buddhism in Translations</i> contains :	Pages
Kevaddha-sutta xi. 67-85	
Going Further and Faring Worse	308-313
Mahā-parinibbāna-sutta xvi. 5 and 6	
The Death of the Buddha	95-110

Mahā-Satipatthāna-sutta xxii.

The Four Intent Contemplations

353-376

Mahā-Nidāna-sutta xv.

Discussion of Dependent Origination

202-208

R. O. Ballou's *Bible of the World* contains :

Lakkhana-Sutta xxx. 1, 2

On the 32 marks of the Superman

242-243

Pāsādika-sutta xxix. 25 (in parts)

The Delectable Discourse

244

Mahā-satipatthāna-sutta xxii. 1-22

Discourse on the Four Great Meditations

244-251

Brahmajāla-sutta I-i 1-9, 28-37 ;

2-36 ; 3-72-74.

### MAJJHIMA-NIKĀYA

*Further Dialogues of the Buddha.* Translated by Lord Chalmers (S.B.B. vols. V and VI) 1926, 1927.

Vol. V contains the first 76 suttas.

Vol. VI contains the second 76 suttas.

*The First Fifty Discourses.* From the collection of the Middle-length Discourses of Gotama the Buddha—Freely rendered from the original Pali by the Bhikkhu Silacara—2 vols. in one, 2nd edn. 1924.

*The Middle Length Sayings* (Majjhima-Nikāya), Vol. I. Translated by I. B. Homer, 1954, (P. & S.)

*Buddhist Suttas* (S.B.E. Vol. XI) contains :

If he should desire

(Ākankheyya-sutta) vi

Barrenness and Bondage

(Cetokhila-sutta) xvi

All the Āsavas

(Sabbāsava-sutta) ii

*Right Understanding* (Sammāditthi), Discourse and Commentary. Translation with Introduction by Bhikkhu Soma, 1946.



*Discourse on the Arousing of Mindfulness* (Satipatthāna), translation, with its Commentary by Bhikkhu Soma, 1949; a revised version, "The Discourse on the Foundations of Mindfulness", is contained in *The Heart of Buddhist Meditation*, by Nyanaponika Thera, Colombo, 1954.

*Buddhist Texts Through the Ages* in the passages trans.

I. B. Horner, contains :

I. 8	Grasping	53
I. 36-8	Faith	27
I. 49-54	Conditioned Genesis	43
I. 55-63	Mindfulness	32
I. 67	Grasping	85
I. 69-71	The ten powers of a Tathāgata	116
I. 71-2	The four confidences of a Tathāgata	117
I. 134-5	Crossing over by raft	77
I. 139	The consciousness of the Tathāgata	110
I. 160	Concentration	35
I. 190-1	Conditioned Genesis	39
I. 225-6	Crossing over by ford and swimming	78
I. 265	Descent into the womb	60
I. 297-8	Emptiness	82
I. 349-52	Concentration	34
I. 479-80	The five faculties	24
I. 487-8	The Tathāgata	107
II. 156-7	Descent into the womb	62
III. 244	Feeling	50
III. 294	Emptiness	83

Warren, *Buddhism in Translations*, contains :

	Pages
Ākankheyya-sutta vi	
The Six High Powers	303-305
Ariyapariyesana-sutta xxvi	
The Summum Bonum	331-349
Mahā-Tanhāsankhaya-sutta xxxviii	
Consciousness	183-184
Cūla-Vedalla-sutta xliv	
Sensation	187
Cūla-Mālunkya-sutta lxiii	
Questions which do not tend to Edification	117-122
Aggi-Vacchagotta-sutta lxxii	
Questions which do not tend to Edification	123-128

## SAMYUTTA-NIKĀYA

*The Book of the Kindred Sayings* (Pali Text Society)

- Vol. I Mrs. Rhys Davids, 1917  
 " II Mrs. Rhys Davids and F. L. Woodward, 1922  
 Vol. III F. L. Woodward, 1925  
 " IV F. L. Woodward, 1927  
 " V F. L. Woodward, 1930

*Buddhist Texts Through the Ages* in the passages trans.

I. B. Horner, contains :

I.	23	Arahants	no. 18
I.	38	Samsāra and Karma	67
I.	39	Nirvāna	85
I.	88-9	Friendship with the Lovely	71
I.	114-6	The Tathāgata and Māra	111
I.	122-3	Arahants	15
I.	132-3	Birth and suffering	69
I.	134	The Buddha	100
I.	134-5	On "beings"	66
II.	19-21	Conditioned Genesis	44
II.	28-9	Vigour	31
II.	43	Conditioned Genesis	42
II.	64-5	Conditioned Genesis	40
II.	65-6	Consciousness	48
II.	117	Nirvāna	84
II.	224	Decay of the Dhamma	21
II.	267	Decay of the Dhamma	20
III.	19	Grasping	56
III.	83-4	Arahants	14
III.	114-5	Grasping	55
III.	1118	The Tathāgata after death	108
III.	120	The Buddha and the Dhamma	103
III.	127-8	Grasping	54
III.	163-4	Nirvāna	92
III.	170-6	Ignorance	47
III.	189	Nirvāna	89
IV.	54	Emptiness	81
IV.	175	Arahants	16
IV.	251-2	Nirvāna	93
IV.	314-6	Skill in means	8
V.	148-9	Simile of the monkey	11

V. 162-3	Final Nirvāna	96
V. 199-200	The five faculties	23
V. 227	Wisdom	36

Warren, *Buddhism in Translations*, contains :

S.N.		Pages
I 6 (6)	The Origin and Cessation of the Human Being	164
III 1. 4 (1-6)	Be a friend to yourself	213-214
III 2. 10 (1-11)	Good and bad karma	226-228
IV 2. 9 (1-14)	Māra as ploughman	349-351
XI 3. 2 (1-10)	The Anger-eating Demon	426-427
XII 2 (11)	The Six Organs of Sense	186
XII 35 (1-14)	The Middle Doctrine	166-168
XII 62 (1-10)	The Mind less permanent than the Body	150-152
XVI 3 (1-16)	The Mendicant Ideal	417-419
XXII 1 (18-25)	Can the Saint Suffer ?	422
XXII 22 (1-3)	The Origin and Cessation of the Human Being	159-160
XXII 35 (1-9)	The Origin and Cessation of the Human Being	161-162
XXII 53 (1-11)	The Origin and Cessation of the Human Being	162-163
XXII 85 (1-56)	There is no Ego	138-145
XXII 90 (16-17)	The Middle Doctrine	165-166
XXII 112	The Origin and Cessation of the Human Being	163
XXXVI 11 (5)	The Trance of Cessation	384
XLI 6 (5)	The Trance of Cessation	383-384

### ANGUTTARA-NIKĀYA

*The Book of the Gradual Sayings* (Pali Text Society)

Vol. I	F. L. Woodward, 1932
„ II	F. L. Woodward, 1933
„ III	E. M. Hare, 1934
„ IV	E. M. Hare, 1935
„ V	F. L. Woodward, 1936

*The Book of the Numerical Sayings.* Suttas grouped according to number. Translated from the Pali by A. D. Jayasundera, 2 Vols. Vasanta Press, Adyar, 1925.

*Buddhist Suttas* (S.B.E. Vol. XI) contains :

The Foundation of the Kingdom of Righteousness  
(Dhamma-cakkappavattana-sutta, from Anguttara-Nikāya)

*Buddhist Texts Through the Ages* in the passages trans.

I. B. Horner, contains :

I	10	Luminous consciousness	no. 6
I	35	Rebirth among men	65
I	168-9	The merit from preaching	12
II	25	A Tathāgata defined	112
II	37-9	A Buddha defined	105
III	399-401	Craving	52
V	147	Birth overcome	68
V	322	Nirvāna	94

Warren, *Buddhism in Translations*, contains :

A.N.			Pages
II	3 (10)	Concentration	228
II	3 (10)	Wisdom	330
III	18	Heaven not the highest good	424
III	33 (1-2)	Fruitful and barren karma	215-218
III	35 (1-6)	Death's messengers	255-259
III	37	The Saints superior to the gods	424-426
III	88	Concentration	228
III	88	Wisdom	330
III	88	Conduct	393
III	99 (1-8)	Fruitful and barren karma	218-221
IV	197 (1-7)	How to obtain wealth, beauty and social position	228-231

#### KHUDDAKA-NIKĀYA

##### KHUDDAKA-PĀTHA

Khuddaka-Pātha. Translated by R. C. Childers, J.R.A.S., 1870. p. 309 *et seq.*

Khuddaka-Pātha. Trsl. by F. L. Woodward in *Some Sayings of the Buddha*. pp. 53-66.

Khuddaka-Pātha. *The Text of the Minor Sayings*. Translated by Mrs. Rhys Davids (S.B.B. vol. VII) 1931.

##### DHAMMAPADA

Dhammapada. Translated by F. Max Müller (S.B.E. vol. X), Oxford University Press, 1881, 1898.

Also contained in *The Wisdom of India* compiled by Lin Yutang, London, 1944, pp. 305-332.



Verses from 13 Sections of Max Müller's translation contained in *Bible of the World*, ed. R. O. Ballou, London, 1940, pp. 295-304.

*Dhammapada or Way of Truth*, Translated by Bhikkhu Silacara. Buddhist Society of Great Britain and Ireland, London, 1915.

*The Buddha's Path of Virtue*. A Metrical Version of Dhammapada. Translated by F. L. Woodward, London, 1921.

*The Buddha's Way of Virtue*. A Translation of the Dhammapada by W. D. C. Wagiswara and K. J. Saunders. W.E.S., 1927.

*Hymns of the Faith*. (Dhammapada). Translated from the Pali by Albert J. Edmunds. Open Court Publishing Co., 1902.

*The Dhammapada*: Translation and Text with Notes and Index by Nārada Thera, 1st edn., 1940, revised 2nd edn., 1946. Without Text, W.E.S., 1954.

*Dhammapada—Verses on Dhamma*. Translated by Mrs. Rhys Davids (S.B.B. vol. VII), 1931.

*The Dhammapada*. With Pali Text, Translation and Notes by S. Radhakrishnan. Oxford University Press, 1950.

*Buddhist Texts Through the Ages* in the passages trans. I. B. Horner, contains :

v. 93	Emptiness	no. 19
vv. 153-4	Rebirth and craving	64
vv. 179-80	The Buddha	109
v. 369	Crossing by boat	76

Warren, *Buddhism in Translations*, contains :

Dhp.		Pages
Stanzas	48	The Devoted Wife
	53	The Story of Visākhā
	54-57	The attainment of Nirvāna by Godhika
		264
		451
		380-381

137-140	The death of Moggallāna	221
222	The story of a priest	430
360-363	The young stone-thrower	432

with Commentary.

## UDĀNA

*The Udāna or the Solemn Utterances of the Buddha.* Translated from the Pali by Major-General D. M. Strong, Luzac, 1902.

Udāna : *Verses of Uplift*, Translated by F. L. Woodward, (S.B.B. vol. VIII), 1935.

*Buddhist Texts Through the Ages* in the passages trans. I. B. Horner, contains :

22-23	The story of Nanda	no. 10
80-81	Nirvana	95

Warren, *Buddhism in Translations*, contains :

IV 4	Sāriputta and the two Demons	Pages 313-315
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## ITI-VUTTAKA

*Sayings of the Buddha.* The Iti-vuttaka. A Pali work of the Buddhist Canon. Translated by J. H. Moore. Columbia Press, New York, 1908.

Itivuttaka : *As it was said.* Translated by F. L. Woodward. (S.B.B. vol. VIII), 1935.

*Buddhist Texts Through the Ages* in the passages trans. I. B. Horner, contains :

8	Ignorance	no. 46
38-9	Two kinds of Nirvāna	97
62	Death left behind	70
95-6	Arahants	17

## SUTTA-NIPĀTA

*Sutta Nipāta or Dialogues and Discourses of Gotama Buddha.* Translated from the Pali (with notes) by Sir M. Coomaraswamy. Trübner, 1874.

The Sutta-nipāta. Translated by V. Fausböll (S.B.E. vol. X). Oxford University Press, 1881, 2nd edition, 1924.

*Buddha's Teachings*, being the Sutta-Nipāta or Discourse-Collection, edited in the Original Pali text with an English version facing it, by Lord Chalmers, G.C.B. (Harvard Oriental Series, vol. 37). Cambridge, Mass., 1932.

*Woven Cadences of Early Buddhists* (Sutta-nipāta), translated by E. M. Hare. (S.B.B. vol. XV), 1945, 2nd edn., 1948.

*Buddhist Texts Through the Ages* in the passages trans. I. B. Horner, contains:

119	Emptiness	no. 80
182, 184	Faith	26
204	Nirvāna	90
235	Nirvāna	86
319, 321-2	Crossing by boat	74
455-6	The lineage of the Tathāgata	106
771	Crossing the flood	75
920	Emptiness	79
1042	Craving	51
1093-4	Nirvāna	91
1146	Faith	25

#### VIMĀNA-VATTHU and PETA-VATTHU

*The Buddhist Conception of Spirits.* 1923.

*Heaven and Hell in Buddhist Perspective.* 1925, by B. C. Law, Calcutta Oriental Series. These two works summarise the doctrines set forth in the Peta-vatthu and Vimāna-vatthu.

Vimāna-Vatthu: *Stories of the Mansions*:

Peta-Vatthu: *Stories of the Departed*: Translated by Jean Kennedy and Henry S. Gehman respectively. Introduction by Mrs. Rhys Davids. (S.B.B. vol. XII), 1942.

#### THERA-THERI-GĀTHĀ

Thera-Gāthā. *Psalms of the Brethren.* Translated by Mrs. Rhys Davids. Pali Text Society, 1931.

*His Last Performance.* Verses of Tālaputa Thera. Translated by Bhikkhu Soma, 1943.

Theri-Gāthā. *Psalms of the Sisters.* Translated by Mrs. Rhys Davids. Pali Text Society, 1909.

*Buddhist Texts Through the Ages* in the passages trans. I. B. Horner, contains :

116                      Nirvāṇa                      no. 87

### BUDDHAVAMSA

Buddhavamsa. *The Lineage of the Buddhas*. Translated by B. C. Law. (S.B.B. vol. IX), 1938.

### CARIYĀ-PITAKA

Cariyā-pitaka or the *Collection of Ways of Conduct*.  
Translated by B. C. Law (S.B.B. vol. IX), 1938.

### JĀTAKA

*Jātaka Stories*. Translated under the editorship of E. B. Cowell. Six volumes and Index. Cambridge University Press, 1895-1913. Complete, except for the introductory part of the Commentary called the Nidāna-Kathā. This appears in *Buddhist Birth Stories*.

*Buddhist Birth Stories*. Translated by T. W. Rhys Davids. Trübner, 1880. New edition (revised) by Mrs. Rhys Davids (1925) Containing the Nidāna-Kathā and a number of Jātaka stories.

*Jātaka Tales*, with introduction and notes by H. T. Francis and E. J. Thomas. Cambridge, 1916. (Contains translations of 114 tales).

*Jātakamālā* or *Garland of Birth Stories*, by Ārya Sūra. Translated from the Sanskrit by J. S. Speyer (S.B.B. vol. I), 1895. (This is a Sanskrit work of more recent date than the Pali Jātaka).

*Buddhist Texts Through the Ages* in the passages trans. I. B. Horner, contains :

I.	12-14	Dpankara and Sumedha	no. 72
II.	33-38	The Bodhisattva as a Peacock	13
III.	370-73	The Bodhisattva as a Monkey	73

Warren, *Buddhism in Translations*, contains :

	Jātaka		Pages
I	3 (1)-28(7)	The Story of Sumedha	5-31
I	43 (28)-44 (18)	List of Former Buddhas	32-33

I	44 (2)-47 (19)	The Characteristics of a future Buddha	33-38
I	47 (21)-54 (11)	The Birth of a Buddha	38-48
I	54 (11)-58(3)	The Young Gotamid Prince	48-56
I	58 (31)-65 (29)	The Great Retirement	56-67
I	65 (29)-68 (5)	The Great Struggle	67-71
I	68 (5)-77 (2)	The Attainment of Buddhahood	71-83
I	308 (24)-210 (3)	Friendship (=Sāketajāṭaka Story 68)	268-269
II	92 (5)-95 (22)	Virtue is its own reward (=Saṃgāmaṇḍavacaraṇajāṭaka Story 182)	269-274
II	109 (17)-110 (28)	The Ass in the Lion's Skin (=Sīhacammaṇḍavacaraṇajāṭaka Story 189)	262-263
II	257 (13)-259 (11)	What is Unity or One (=Viticchajāṭaka Story 244)	153-155
III	51 (10)-56 (6)	The Hare-mark in the Moon (=Sasajāṭaka Story 316)	274-279

*The Vedantic Buddhism of the Buddha*, by J. G. Jennings, London, 1947, contains many extracts from the Sutta Pitaka.

### (C) ABHIDHAMMA PITAKA

*A Buddhist Manual of Psychological Ethics* (Dhammasaṅgani). Translated by C. A. F. Rhys Davids, London, 1900.

*Points of Controversy of Subjects of Discourse*. A Translation of the Kathā-vatthu, by Shwe Zan Aung and Mrs. Rhys Davids. Pali Text Society, 1915.

*Designation of Human Types*. A Translation of Puggala-paṇṇatti, by B. C. Law. Pali Text Society, 1924.

### MISCELLANIES AND ANTHOLOGIES

*Buddhism in Translations*. By Henry Clarke Warren. Harvard University, 1896.

(See detailed Index, for which we are indebted to the J.P.T.S. 1903. pp. 96-102).

The Pali texts from which Warren translated are indicated under the heading of "Abbreviations" in *Buddhism in Translations* on page xiii (1906 edition).

*Buddhist Suttas.* Clarendon Press (S.B.E. vol. XI), 1900, Contains:

1. Mahā-parinibbāna-sutta.
2. Dhamma-cakkappavattana-sutta.
3. Tevijja-sutta.
4. Ākankheyya-sutta.
5. Cetokhila-sutta.
6. Mahā-Sudassana-suttanta
7. Sabbāsava-sutta.

*Some Sayings of the Buddha.* Translated by F. L. Woodward. Oxford University Press, 1925.

In his Preface Woodward says that "this collection consists of passages from the Vinaya-Pitaka, the Four Great Nikāyas, (Dīgha, Majjhima, Samyutta, and Anguttara), and from those parts of the Short Nikāya, such as Dhammapada, Iti-vuttaka, Udāna, and Sutta Nipāta . . . where the Buddha is represented as speaking. I have included the whole of the Khuddaka-Pāṭha, which tradition has regarded as containing the 'whole duty' of the Buddhist."

*The Gospel of Buddha.* Compiled by Dr. Paul Carus. Open Court Publishing Co., 1894. Selections from the Pali Canon, from the Questions of King Milinda, and from certain of the Mahāyāna Texts, with interpolated explanatory matter by the compiler, arranged in a series of continuous narratives. Sources of extracts are indicated in an Appendix.

*The Word of the Buddha.* By the Bhikkhu Nyanatiloka. Rangoon, 1907. An outline of the ethico-philosophical system of the Buddha, in the words of the Pali Canon, together with explanatory notes.

*Early Buddhist Scriptures.* A selection translated and edited by E. J. Thomas. Kegan Paul, 1935.

*The Vedantic Buddhism of the Buddha:* A Collection of Historical Texts translated from the Original Pali and edited by J. G. Jennings, Oxford University Press, 1947.

*The Living Thoughts of Gotama the Buddha,* compiled by A. K. Coomaraswamy and I. B. Horner. (Cassell's Living Thoughts Library), London, 1948.

*The Road to Nirvana*, a Selection of Buddhist Scriptures translated from the Pali by E. J. Thomas. Wisdom of the East Series. John Murray. London, 1950.

*The Buddha's Path to Deliverance* in its Threefold Division and Seven Stages of Purity, in the words of the Sutta-pitaka, compiled, translated and explained by Nyanatiloka. Colombo, 1952.

*Buddhist Texts Through the Ages*. Newly translated from the Pali, Sanskrit, Chinese, Tibetan, Japanese and Apabhramsa. Edited by Edward Conze, in collaboration with I. B. Horner, D. Snellgrove and A. Waley. Bruno Cassirer, Oxford, 1954. This is a full collation of extracts from the Scriptures of all the main Buddhist Schools.

*The Teachings of the Compassionate Buddha*. Edited, with Introduction and Notes, by E. A. Burtt. A Mentor Book, New York, 1955. A small but valuable collation of extracts from Theravāda and Mahāyāna sources in a paper-backed 'popular' edition comparable with the Penguin productions in England.

### ABBREVIATIONS USED

A.N.	..	..	..	Anguttara-Nikāya
Dhp.	..	..	..	Dhammapada
D.N.	..	..	..	Digha-Nikāya
J.P.T.S.	..	..	..	Journal of Pali Text Society
J.R.A.S.	..	..	..	Journal of Royal Asiatic Society
Kh.N.	..	..	..	Khuddaka-Nikāya
M.N.	..	..	..	Majjhima-Nikāya
S.	..	..	..	Samyutta
S.B.B.	..	..	..	Sacred Books of the Buddhists
S.B.E.	..	..	..	Sacred Books of the East
Sn.	..	..	..	Suttanipāta
S.N.	..	..	..	Samyutta-Nikāya
S.P.	..	..	..	Sutta Pitaka
Vin.	..	..	..	Vinaya Pitaka

: Colon after name indicates "sutta." (All the suttas of the Digha-Nikāya and the Majjhima-Nikāya have been indicated in this way in the Index).

So much for an Analysis of the Canon of the Theravāda School. As pointed out, however, in the Glossary herein, under the term Hīnayāna, other Buddhist Schools have their own Tipitaka, and for the sake of completeness, two others should be mentioned.

## OTHER HĪNAYĀNA SCHOOLS

### 1. SARVĀSTIVĀDINS

The Canon of the Sarvāstivādins is divided like that of the Theravādins, and much of it is preserved in Chinese translations, which were made from Indian originals written either in Sanskrit or in various dialects. We still possess four different recensions of the *Vinaya*. In the *Sūtra* section we have the four Nikāyas, which were called Āgamas, the Dharmapada in various recensions, the Itivuttaka, many Jātakas and Avadānas. The *Abhidharma* consists of seven canonical works, which differ in many details from those of the Theravādins, and among later works we must note Vasubandhu's "Abhidharmakosa" (ca. A.D. 400), which has codified the doctrine and of which we have an excellent translation into French by de la Vallée Poussin. Very little of this literature has so far been translated into English, but there is a short Anthology by E. J. Thomas, *The Quest of Enlightenment*, Wisdom of the East Series, 1950.

### 2. MAHĀSANGHIKAS

The Mahāsaṅghikas are the only other Hīnayāna school of which works of importance have survived. Of them we have a *Vinaya* (in Chinese), and two other well-known works. The *Mahāvastu* ("The Great Event"), which belonged to their Vinaya collection, has now been largely translated into English, 2 volumes out of three by J. J. Jones (S.B.B.) in 1949 and 1952. The *Lalitavistara*, a biography of the Buddha, is extant in French. The great poet Asvaghosha was probably a Mahāsaṅghika, and we may note his "Life of the Buddha" (*Buddhacarita*), translated by E. H. Johnston in 1936.





## A NOTE ON SANSKRIT/PALI VARIATIONS

Students at an early stage of Buddhist study are apt to be confused by the use in text-books of very different spellings of the same word. This difference usually arises from the use of Sanskrit and Pali variations of the same term, generally in the Mahāyāna and Theravāda schools respectively. Thus *Karma* in Sk. becomes *Kamma* in P.; *Dharma* becomes *Dhamma*; *Nirvāna*, *Nibbāna*, and so on. As the relative popularity of the two terms among the reading public varies with the years it was difficult to choose in the Glossary herein which term to display and which to give as the variation. Hence the apparent inconsistency. Thus *Karma* and *Nirvāna* are much better known in this form in Europe, whereas *Bhikkhu* (P.) is much better known than *Bhikshu* (Sk.), and *Viññāna* than *Vijñāna*. *Dharma* and *Dhamma* are perhaps equally well known. Sometimes the two variations have acquired different meanings, as in *Dhyāna* (Sk.) and *Jhāna* (P.).

The following simple rules, devised from the lay student's point of view, may be of assistance in recognising the Sk. and P. variations of the same term.

Pali, which was probably spoken over a wide area of India in the Buddha's time, may be regarded for practical purposes as a kind of simplified Sanskrit. The chief simplifications are of the following kinds :

(1) Two different consonants are usually assimilated :  
thus *tr* > *tt* (*t*) ; *pr* > *pp* (*p*) ; *rm* > *mm* ; *sy* > *ss* ; *kt* > *tt* ;  
*tm* > *tt* ; *gn* > *gg* ; etc. : E.g. S. *tri* 'three', P. *tī* ; S. *sūtra*  
'discourse', P. *sutta* ; S. *prāṇa* 'breath', P. *pāṇa* ; S. *tasya*  
'of this', P. *tassa* 'of this, to this' ; S. *karma* 'action', P. *kamma* ;  
S. *saṃyukta* 'conjoined', P. *saṃyutta* ; S. *ātman* 'self', P. *attā* ;  
S. *agni* 'fire', P. *aggi*.<sup>1</sup>

<sup>1</sup> Note: sometimes a vowel is inserted between two such consonants to prevent assimilation: S. *klēsa* 'defilement', P. *kilesa*.

In such cases *rv* > *bḥ*; *dy* > *jj*; *ty* > *cc*; *dhy* > *jh*, e.g. S. *Nirvāṇa*, P. *Nibbāṇa*; S. *avidyā* 'ignorance', P. *avijjā*; S. *anitya* 'impermanence', P. *anicca*; S. *dhyāna*, P. *jhāna*.

(2) Sanskrit *s*, *ś* and *ṣ* all appear in Pali as *s*, and are then subject to the following rule: Where *s* precedes a consonant it is usually lost and the consonant is aspirated: thus *sp* > *ph*; *sk* > *kh*; *sn* > *nh*, &c.: e.g. S. *spārśa* 'contact', P. *phassa*; S. *skandha* 'aggregate', P. *khandha*; S. *tṛṣṇā* 'thirst', P. *taṇhā*. The last example also shows that Sanskrit *r* (vocalic *r*) appears in Pali as a vowel, usually *a*.

*The Pronunciation of Sanskrit and Pali.* This is quite regular, though it may present some difficulties to the English-speaking student.

The long vowels *ā ī ū* are as in 'father', 'machine', 'rude'. The short vowels are the same in quality, differing only in duration. In Sanskrit *e* and *o* are always long, like Northern English *eh*, *oh*. In Pali they can be short before two consonants. The last long vowel of a word is usually stressed.

The consonants are pronounced as in English, except that: *c* = *ch* as in 'church'; *s* is always as in 'yes'; *m* and *n* are both like *ng* in 'long', and *ṇ* is like *ni* in 'onion'; *g* is always hard, as in 'get'.

In pronouncing *ṭ*, *ḍ* and *ṇ* the tip of the tongue should touch the upper front teeth, whereas in *t*, *d*, *n* it is retracted: a distinction unfamiliar to us but common in Eastern languages.

Aspirated consonants are followed by a distinct aspiration: thus *th* is not as in 'think', but as in 'boathook', *ch* is as in 'catch hold', *dh* as in 'redhead', &c. Double consonants (as in *attā*, *phassa*) are pronounced double, as in 'at ten', 'yes sir', &c.

Three Sanskrit sounds do not occur in Pali: *ṛ*, which forms a syllable, as in the Czech town of *Brno*, *ṣ* and *ṣ*, both of which are similar to the English *sh*; *ṛ* is sometimes (less correctly) written *ri*, *ṣ* as *sh*, and *ṣ* as *ṣ*: thus *tṛṣṇā* sometimes appears transcribed as *trishṇā*.

AN ANALYSIS OF THE  
MAHAYANA SCRIPTURES



## AN ANALYSIS OF THE MAHAYANA SCRIPTURES

### THE SCRIPTURES OF THE MAHAYANA SCHOOL

The Mahayana has never reduced its Scriptures to a comprehensive system such as the Canon of the Theravada School. They have to be sought in at least four languages, Sanskrit, Tibetan, Chinese and Japanese, and many famous Sutras and Shastras survive only in a translation from the language in which they were first composed. Nor is it seriously claimed that these Scriptures came from the lips of the historical Buddha, with the result that the distinction between "authority" and "commentary" lacks the force which it has elsewhere.

The most complete records of the Mahayana Canon which we have to-day are contained in the collections of the Chinese and Tibetan Tripitaka. Only a small percentage of the contents of these two great Canons has been translated into English, but enough has been done for a fairly accurate knowledge of their contents. Several important catalogues exist with exhaustive analyses of these collections, the most noteworthy being those of Beal, Nanjio and the Taisho Edition for the Chinese Scriptures, and of Csoma de Kőrös, Sakurabe and of the Tohoku Imperial University for the Tibetan version.

The Chinese and Tibetan Canons include both Hinayana and Mahayana works. The majority of the Hinayana works belong to the Sarvastivadin school, but a few works of the Theravadins, and other schools, are also found.

The Sutra Pitaka of the Chinese and Tibetan Canons consists first of a foundation of very ancient Scriptures which have been common to the various Hinayana Schools throughout the long history of their growth. They are grouped into Nikayas by the Theravadins, into Agamas by the Sarvastivadins. Upon this foundation has been built a considerable superstructure expanded from a small number of special works peculiar to the Mahayana School. Yet although these

Sutras do not exist in the Hinayana Schools as Canonical works, the roots from which they have sprung are often to be seen in the Pali and Sanskrit Sutras of the Hinayana, either in so many words or taught as the traditional implication of various passages. Large numbers of texts have clearly existed side by side for long periods of time without differing in essentials, and the mutual tolerance of the many Schools is shown by the fact that whatever the written development of a particular sect, the basic teaching has never been suppressed, discredited, or allowed to fade away.

In the same way the Vinaya Pitaka contains both Hinayana and Mahayana texts. In the Chinese Canon, the Vinaya Rules of four Hinayana Schools have been included, but in the main both the Rules and their arrangement are similar.

In the Abhidharma Pitaka of the Chinese Canon is found the same division into two main groups. The Hinayana works consist largely of translations into Chinese of the Abhidharma books of the Sarvastivadins, but some divergence exists between them and similar books in the Theravada Abhidhamma. The Mahayana Section of the Abhidharma, on the other hand, is quite different in structure from that of either the Sarvastivadins or the Theravadins, and consists of commentarial and sub-commentarial works on the main Mahayana Sutras. That such works should be included in the Abhidharma Pitaka is not surprising, as they are analyses of Sutra material in much the same way as the Abhidharma of the other Schools tabulates the contents of the Nikayas or Agamas. The nature of the Mahayana Sutras, however, is such that they do not easily lend themselves to tabular analysis. Thus, although their Abhidharma is still strongly analytic, it is more commentarial than that of either of the other Schools mentioned. It is noteworthy that in the case of the Theravada School commentarial matter has generally been preserved outside the main Canon.

In a fourth section of the Chinese Tripitaka are works which belong to particular Buddhist sects of China. In this section are included, for example, the "Sutra of Hui-neng"

(T.2007, 2008), "The Huang-Po Doctrine of Universal Mind" (T.2012) and many other works produced by writers of the Zen sect, together with various catalogues and reference works of more limited interest.

The Tibetan Kanjur and Tanjur are briefly described in Dr. Conze's *Buddhism, Its Essence and Development*, at page 32, and his summary is here reproduced with permission :

'The Kanjur is a collection of the Sutras, and it comprises either 108, or 100 volumes. Of these, 13 deal with Vinaya or monastic discipline ; 21 with Prajnaparamita, or "Perfect Wisdom" ; 45 with various Sutras, and 21 with Tantric texts. The Tanjur in 225 volumes, gives the commentaries and the Shastras. The Tanjur falls into three parts : The first, of one volume only, gives 64 hymns ; the second, 2,664 commentaries on Tantric texts, in 86 volumes. The third part is less homogeneous. It gives, first of all, 38 commentaries to the Prajnaparamita in 15 volumes ; then the Shastras of the Madhyamika School (vol. 16-33) ; then commentaries to a variety of Sutras (vol. 34-43) and the Shastras of the Yogacarins (vol. 44-61). This concludes the Mahayana texts. Then follow 33 volumes of scientific works belonging to the Hinayana. With volume 94 of part 3, the distinctly Buddhist Shastras come to an end. They are followed by 30 volumes devoted to the translations of Sanskrit works dealing with accessory subjects, such as Logic, Grammar, Medicine, various arts and crafts and social economics, and, finally, by 13 volumes of Tibetan works on technical subjects.'

The Scriptures composed within the fold of Japanese Buddhism are not of a standard comparable with the great works of India and China, and need no separate mention.

## AN ANALYSIS OF THE MAHAYANA SCRIPTURES

The Mahayana literature is very extensive, and only those works are listed which are available in English. It is best arranged under the following six headings :

### 1. SUTRAS AUTHORITATIVE FOR THE MAHAYANA IN GENERAL

All these texts belong to the wisdom tradition of Buddhism.



The earliest and most important works in this class deal with *Prajñāpāramitā*, or "Perfect Wisdom". *Prajñāpāramitā* Sūtras were composed between 100 B.C. and A.D. 500. Of this group only two of the shorter works have been published in English: the *Diamond Sutra* (*Vajracchedikā*) and the *Heart Sutra* (*Hridaya*), both probably written about A.D. 350. Next in importance is the *Lotus of the Good Law* (*Sad-dharma-puṇḍarīka*), which was composed from ca. A.D. 100 onwards, and concentrates more on the religious than on the philosophical aspects of the rising Mahayana. Forty-nine of the most authoritative early Mahayana Sūtras were combined into a large collection called "Jewel-Peak" (*Ratnakūṭa*), and four of these, all composed between A.D. 100 and 300, have been translated into English: *The Explanations of Vimalakīrti* (*Vimalakīrti-nirdeśa*), which is very popular in the Far East, the *Question of Rāshtrapāla* (*Rāshtrapāla-paripricchā*), the *Story of the Juggler Bhadrā* (*Bhadrāmāyākāra-vyākaraṇa*), and, in part, the *Questions of Upālī* (*Upālī-paripricchā*). Fragments only are available of some of the larger Sūtras, like the *Golden Splendour Sutra* (*Suvarṇaprabhāsa*), the *King of the Concentrations* (*Samādhirājā*), the *Sutra of the Great Decease* (*Mahāparinirvāna-sūtra*), and the *Sūraṅgamasūtra* (ca. A.D. 700).

## 2. DEVOTIONAL TEXTS

In addition there are devotional texts. They are devoted to the historical Buddha, to mythical Buddhas, to Bodhisattvas, or to Buddhist deities. Only a very small proportion of this vast literature has been translated. In praise of the historical Buddha we have a *Hymn in 150 Verses* by Mātṛiceṭa (ca. A.D. 200). Among the mythical Buddhas, Amitābha and Amitāyus were the most popular, and we possess a description of the Paradise of Amitābha, *The Array of the Happy Land* (*Sukhāvatī-vyūha*) ca. A.D. 200, in a longer and a shorter recension, as well as a *Meditation on Amitayus* (ca. A.D. 300), which has been preserved in Chinese only. The literature

dealing with Bodhisattvas usually takes the form of *Jātakas* (Birth Stories) and *Avadānas* (Tales), of which a few have been translated, as well as some parts of a discourse called *Kāraṇḍavyūha*, which is devoted to the praise of Avalokiteśvara. Finally we must mention a beautiful hymn which Rāhulabhadra wrote ca. 150 in praise of the Perfection of Wisdom, and Sarvajñamitra's *Hymn to Tārā, the Wearer of the Wreath* (ca. A.D. 725).

### 3. MADHYAMIKAS AND YOGACARINS

A large part of the literature is divided by the philosophical preferences of its authors who, generally speaking, are either Madhyamikas or Yogacarins.

The two most prominent Madhyamika authors are Nāgārjuna (ca. 150) and Āryadeva, his disciple. Only a few of their minor works are translated into English, and they are hidden away in periodicals. Of the later Madhyamikas, we possess a portion of Candrakīrti's (ca. 650) commentary to the verses of Nāgārjuna on the Middle Way, called *The Clear-Worded* (Prasannapadā), a large part of Śāntideva's (ca. 700) *Entrance to the Practice of Enlightenment* (Bodhi-caryāvatāra), and the whole of Śāntirakṣita's (ca. 800) *Compendium of Reality* (Tattva-saṃgraha), which is of great importance for the philosophical teachings of the Madhyamikas.

The position with regard to the Yogacarins is slightly more favourable. We have here the *Lankāvatāra Sūtra* (ca. A.D. 350) and a few fragments of the colossal *Avatamsaka Sūtra*; the *Awakening of Faith* (ca. A.D. 400), a Chinese work falsely attributed to Aśvaghosha; Maitreya-nātha's *Re-union with the Absolute* (Abhisamaya-ālaṅkāra) (ca. 350), a treatise indispensable to the study of the Prajñāpāramitā; Vasubandhu's (ca. A.D. 400) *Treatise in Twenty Stanzas*, explaining the chief tenets of Buddhist idealism, and his *Treatise on the Three Kinds of Own-being*; Śāramati's (ca. 400) *Treatise about the Lineage of the Tathāgata* (Ratna-gotra-vibhāga), which teaches that the Buddha in embryonic form is present in all that lives; and the first chapter of the *Treatise on*

*What Lies Between the Extremes* (Madhya-anta-vibhāga) (ca. A.D. 450). This is all. The French have done much to make these texts accessible to Europeans.

#### 4. TANTRA

Only fragments of the Indian Tantras are so far translated. All we have is an important historical chapter of the *Mañjusrī-mūlakaḥpa* (ca. A.D. 750), the first chapter of the *Srī-cakra-sambhara-tantra* (ca. A.D. 750), the *Sang Hyang Kamahāyānam*, a collection of 42 Tantric verses preserved in Java, and the *Treasury of Songs* by Kāṇha and Saraha (ca. A.D. 1000). The vast literature of rituals and spells is almost untouched. From the Tibetan we have by W. Y. Evans-Wentz the *Book of the Dead* (1927), the *Biography of Milarepa* (1929), a selection of various texts called *Tibetan Yoga and Secret Doctrines* (1935), and finally a biography and one of the basic works of Padmasambhava in his *Tibetan Book of the Great Liberation* (1954).

#### 5. CHINESE AND JAPANESE SCHOOLS

The two most important doctrinal developments in the Far East are (a) the Zen (Ch'an), and (b) the Pure Land schools.

5a. Of the first period of Zen Buddhism, we have in English parts of the "Lives of the first Six Patriarchs", the famous poem by Seng-t'san (+606) on *Believing in Mind*, the *Platform Sutra* of Hui-neng (638-713), the sixth Patriarch, a *Sermon* of Shen-hui (668-770), the *Realization-Way-Song* of Yung-chia (695-713), a few sayings of Ma-tsu and Shih-t'ou, Hui Hai's (ca. 800) *Path to Sudden Attainment*, and one of Huang-po's (ca. 850) *Sermons*. The two great Koan collections of the later period, the *Hekiganroku* (after 1000) and the *Mumonkan* are accessible to English readers only in part, but many fine extracts are found in H. Dumoulin's *The Development of Chinese Zen*, 1953. Of the Sung Zen masters we have the splendid series of verses on the *Oxherding Pictures*, and a few of the writings of the

Japanese Zen masters have been made available. D. T. Suzuki's *Essays in Zen Buddhism* abound in stories from the Zen masters. For want of room elsewhere we can mention here also *The Practice of Dhyana for Beginners*, which is an important work of the Tien-tai teacher Chiang Chih-chi (522-597).

5b. Of the Pure Land schools we have available in English a few hymns and rituals, the lives of *Honen*, the founder (in 1175) of the Jōdō-shū, and of *Shinran* Shonin (1173-1262), the founder of the Shin-shū, and a world-famous novel, the *Shi-yen-ki* by Wu-cheng-en (1505-1580) which has been translated in part by Arthur Waley under the title *Monkey*.

## 6. ANTHOLOGIES

Of these there are so far fourteen, i.e.:

1. Śāntideva (ca 700): *Compendium of Training* (Śikshā-samuccaya), trsl. Bendall and Rouse, 1922. (Abbreviated SS).—Also BT no. 127, 130, 151-2, 154, 168, 171-3.—PW pp. 65-66.

2. S. Beal. *Catena of Buddhist Scriptures from the Chinese*, 1871. (Abbreviation BC).

3. D. Goddard, *Buddha, Truth and Brotherhood*, 1934. This is a reprint of "The Teaching of the Buddha, the Buddhist Bible", Federation of All Young Buddhist Associations of Japan, 1934.—This valuable work has not been integrated with the Bibliography which follows, because the origin of its selections is not indicated.

4. D. Goddard, *A Buddhist Bible*, 2nd ed. 1938. (Abbreviated BB). This collection relies chiefly on Chinese material, but shows little concern for accuracy.

5. B. L. Suzuki, *Buddhist Readings*, Kyoto, 1934. (Abbreviated BR).

6. D. T. Suzuki, *Manual of Zen Buddhism*, 1935. (Abbreviated MZB).

7. B. L. Suzuki, *Mahayana Buddhism*, 2nd ed. 1948. On pages 110-125 there are short extracts from a large variety of Mahayana scriptures.

8. E. J. Thomas, *The Perfection of Wisdom*. The Career of the Predestined Buddhas. A selection of Mahayana scriptures translated from the Sanskrit. WES 1952. (Abbreviated PW).

9. C. H. Hamilton, *Buddhism, A religion of infinite compassion*, New York 1952. (Abbreviated Ham.). These selections, deliberately elementary and designed for American college students, devote 103 pages to the Pali scriptures, and 69 to the Mahayana.

10. E. Conze, ed. *Buddhist Texts through the Ages*, 1954. (Abbreviated BT). Apart from its Theravadin part, this work contains 150 pages of translations from Mahayana texts by E. Conze and D. L. Snellgrove, together with 30 pages from the Chinese by A. Waley.

11. Richard Robinson. *Chinese Buddhist Verse*. WES 1954. A Selection of blank verse Gāthās translated from the Chinese Buddhist Scriptures.

12. E. Conze. *Selected Sayings from the Perfection of Wisdom*, 1955. This work is the first collated anthology from the vast field of Prajna-paramita literature.

13. E. A. Burtt, *The Teachings of the Compassionate Buddha* (The New American Library), 1955. An excellent collation of published extracts from the Scriptures of the Theravada and Mahayana.

14. E. Conze. *Buddhist Meditation*, 1956. Contains methods of Buddhist meditation followed by collated extracts on the subject from Theravada and Mahayana sources.

In addition to these Anthologies, the following three books are sources of often lengthy quotations from the Scriptures :

- (1) Steinilber-Oberlin, *The Buddhist Sects of Japan*, 1938 (=StO)
- (2) D. T. Suzuki, *Essays in Zen Buddhism*, 3 vols. (=EZB)
- (3) Bu-ston (ca. 1300), *History of Buddhism in India and Tibet*, trsl. E. Obermiller, 2 vols, 1931-32.

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- Diamond Sūtra*: From the Sanskrit: trsl. F. M. Müller, SBE 49, 1894.—From the Chinese: trsl. Beal 1864, Gemmel 1912, Price 1947.—Also MZB pp. 43-56, BB 87-107.
- Heart Sūtra*: BT no. 146, MZB 27-33, EZB iii 189-194.
- The Lotus of the Good Law*: From the Sanskrit: trsl. H. Kern, SBE 1884; from the Chinese: trsl. W. Soothill, 1930 (Incomplete).—Also BT no. 122-3, 134-5, 175.—PW pp. 13-33, 43-54.—MZB pp. 33-42, BC pp. 389-396.—StO pp. 269-283.
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*Dai-o Kokushi*, and several other Japanese Zen masters: MZB 175-184.

*Chiang Chih-chi*, *The Practice of Dhyana for Beginners*, BB 437-96.—BC 250-72 (Abstract).

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## ABBREVIATIONS :

BB :	Buddhist Bible (Goddard)
BC :	Beal's Catena
BR :	Buddhist Readings (Suzuki)
BT :	Buddhist Texts (Conze)
EZB :	Essays in Zen Buddhism (Suzuki)
GOS :	Gaekwad Oriental Series
Ham. :	Hamilton
JPTS :	Journal of the Pali Text Society
MZB :	Manual of Zen Buddhism (Suzuki)
PW :	The Perfection of Wisdom (E. J. Thomas)
SBB :	Sacred Books of the Buddhists
SBE :	Sacred Books of the East
SOR :	Serie Orientale Roma (Ed. Tucci for Is.M.E.O.)
SS :	Śikshāsamuccaya
StO :	Steinilber-Oberlin
WES :	Wisdom of the East Series.

AN ANALYSED BIBLIOGRAPHY  
of Books on Buddhism in English



# AN ANALYSED BIBLIOGRAPHY

## of Books on Buddhism in English

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Arnold, Sir Edwin	The Light of Asia.
Barker, A. T. (Ed.)	The Mahatma Letters to A. P. Sinnett.
Buddhist Society, The	What is Buddhism ?
Cleather and Crump	Buddhism, the Science of Life.
Carus, Paul	The Gospel of Buddha.
Conze, Edward	Buddhism, Its Essence and Development.
Coomaraswamy, Ananda	Buddha and the Gospel of Buddhism.
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| Dahlke, Paul           | Buddhism and its Place in the Mental Life of Mankind.<br>Buddhist Essays.  |
| Davids, T. W. Rhys     | Buddhism (S.P.C.K.).<br>Buddhism (American Lectures).<br>Early Buddhism.   |
| Davids, Mrs. Rhys      | Buddhism (Home Univ. Library).<br>Gotama the Man.<br>Manual of Buddhism.<br>Sakya, or Buddhist Origins.<br>What was the Original Gospel in Buddhism? |
| David-Neel, Alexandra  | Buddhism, its Doctrines and Methods.   |
| Eliot, Sir Charles     | Hinduism and Buddhism. 3 vols.   |
| Ellam, John E.         | Navayana, or Buddhism and Modern Thought.  |
| Evola, J.              | The Doctrine of Awakening, A Buddhist Ascesis.   |
| Fussell, Ronald        | The Buddha and his Path to Self-Enlightenment.   |
| Goddard, Dwight        | The Buddha's Golden Path.  |
| Gour, Sir Hari Singh   | The Spirit of Buddhism.  |
| Grimm, Georg.          | The Doctrine of the Buddha.  |
| Grousset, René         | In the Footsteps of the Buddha.  |
| Hearn, Lafcadio        | Gleanings in Buddha Fields.  |
| Holmes, Edmond         | The Creed of Buddha.   |
| Humphreys, Christmas   | Buddhism (Penguin Books Ltd.)<br>Karma and Rebirth.<br>Studies in the Middle Way.<br>Walk On! (P).   |
| Keith, Berriedale      | Buddhist Philosophy in India.  |
| Kern, H.               | Manual of Indian Buddhism (Strassburg).  |
| Metteya, Ananda        | The Wisdom of the Aryas.   |
| Murti, T. R. V.        | The Central Philosophy of Buddhism.  |
| Narada, The Thera      | The Buddha-Dhamma, or the Life and Teachings of the Buddha.  |
| Narasu, Lakshmi        | The Essence of Buddhism.   |
| Nyanatiloka, The Thera | The Word of the Buddha.  |
| Olcott, H. S.          | The Buddhist Catechism.  |

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| Power, E. E.       | The Path of the Elders.                |
| Pratt, J. B.       | The Pilgrimage of Buddhism.            |
| Radhakrishnan, S.  | Gautama, the Buddha.                   |
|                    | Indian Philosophy, Vol. I.             |
| Rokotoff, Natalie  | The Foundations of Buddhism.           |
| Saunders, Kenneth  | Epochs in Buddhist History.            |
|                    | A Pageant of Asia.                     |
|                    | The Story of Buddhism.                 |
| Smith, Harold      | The Buddhist Way of Life.              |
| Subhadra, Bhikkhu  | The Message of Buddhism.               |
| Székely, Edmond    | The Teaching of Buddha (P).            |
| Suzuki, Mrs. B. L. | Buddhist Readings.                     |
| Tachibana, S.      | The Ethics of Buddhism.                |
| Takakusu, J.       | The Essentials of Buddhist Philosophy. |
| Tai-Hsü, Shih      | Lectures in Buddhism (P).              |
| Thomas, E. J.      | The History of Buddhist Thought.       |
| Watts, Alan        | The Wisdom of Insecurity.              |

## B. I. THE LIFE OF THE BUDDHA

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| Arnold, Sir Edwin  | The Light of Asia.                                |
| Beck, Mrs. Adams   | The Life of the Buddha (As a story).              |
| Brewster, E. H.    | The Life of Gotama, the Buddha.                   |
| Bigandet, Bishop   | The Life or Legend of Gaudama (from the Burmese). |
| Davids, T. W. Rhys | Buddhism (S.P.C.K.)                               |
| Herold, A. F.      | The Life of the Buddha.                           |
| Lillie, Arthur     | The Popular Life of Buddha.                       |
| Narada, The Thera  | The Life of the Buddha.                           |
| Olcott, H. S.      | The Buddhist Catechism.                           |
| Rockhill, W. W.    | Life of the Buddha (From the Tibetan).            |
| Singh, Iqbal       | Gotama Buddha.                                    |
| Thomas, E. J.      | The Life of Buddha as Legend and History.         |

## B.2. THE THERAVADA SCHOOL AND ITS TEACHINGS.

Carus, Paul	The Gospel of Buddha.
Coomaraswamy, Ananda and Horner, I. B.	Gotama the Buddha.
Dauids, T. W. Rhys	Early Buddhism.
Dauids, Mrs. Rhys	A Manual of Buddhism. Sakya, or Buddhist Origins. What was the Original Gospel in Buddhism?
Dahlke, Paul	Buddhism, and its Place in the Mental Life of Mankind.
Fussell, Ronald	The Buddha and his Path to Self-Enlighten- ment.
Humphreys, Christmas	Karma and Rebirth. Thus have I heard (P).
Lounsbury, C.	Buddhist Meditation in the Southern School.
Metteya, Ananda	The Wisdom of the Aryas.
Narada, The Thera	A Manual of Buddhism (P).
Narasu, Lakshmi	The Essence of Buddhism.
Nyanaponika, Bhikkhu	Abhidhamma Studies. The Heart of Buddhist Meditation.
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Power, E. E.	The Path of the Elders.
Rost, Ernest	The Nature of Consciousness.
Silacara, The Bhikkhu	Lotus Blossoms (P). Four Noble Truths (P). Pancha Sila (P). Noble Eightfold Path (P).
Subhadra, The Bhikshu	The Message of Buddhism.

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Armstrong, R. C.	Buddhism and Buddhists in Japan.
Anesaki, Masaharu	History of Japanese Religion.
Blofeld, John	The Jewel in the Lotus (China).

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| Cleather and Crump. | Buddhism, the Science of Life.                            |
| Coates and Ishizuki | Honen, the Buddhist Saint.                                |
| Dayal, Har          | The Bodhisattva Doctrine in Buddhist Sanskrit Literature. |
| Edkins, J.          | Chinese Buddhism.   |
| Eliot, Sir Charles  | Japanese Buddhism.  |
| Johnston, R. F.     | Buddhist China.   |
| Lloyd, Arthur       | The Creed of Half Japan.                                  |
| McGovern, W. M.     | Introduction to Mahayana Buddhism.                        |
| Pratt, J. B.        | The Pilgrimage of Buddhism.                               |
| Radhakrishnan, S.   | Indian Philosophy (Vol. I).                               |
| Reichelt, Karl      | Truth and Tradition in Chinese Buddhism.                  |
| Soyen Shaku         | Sermons of a Buddhist Abbot.                              |
| Steinilber-Oberlin  | The Buddhist Sects of Japan.                              |
| Suzuki, Mrs. B. L.  | Buddhist Readings, Part II.                               |
|                     | Mahayana Buddhism.  |
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| Suzuki, D. T.       | History of Chinese Philosophy.                            |
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|                     | Outline of Mahayana Buddhism.                             |
|                     | Studies in the Lankavatara Sutra.                         |
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| Stcherbatsky, T.    | The Soul Theory of the Buddhists.                         |
| Tai-Hsiü, Shih      | Lectures in Buddhism (P).                                 |
| Takakusu, J.        | The Essentials of Buddhist Philosophy.                    |
| Visser, M. V. de    | Ancient Buddhism in Japan (2 Vols.)                       |
| Ward, C. H. S.      | Buddhism. Vol. II. Mahayana.                              |
| Yamakami Sogen      | Systems of Buddhistic Thought.                            |



## B. 4. TIBETAN BUDDHISM

Bell, Sir Charles	The Religion of Tibet.
Combe, G. A.	A Tibetan on Tibet.
Dasgupta, S. B.	An Introduction to Tantric Buddhism. (Calcutta).
David-Neel, Alexandra	Initiations and Initiates in Tibet. With Mystics and Magicians in Tibet.
Ellam, J. E.	The Religion of Tibet.
Evans-Wentz, W. Y.	The Tibetan Book of the Dead. Tibet's Great Yogi : Milarepa. Tibetan Yoga and Secret Doctrines. The Tibetan Book of the Great Liberation.
Pallis, Marco	Peaks and Lamas.
Marqués-Rivière, T.	Tantrik Yoga, Hindu and Tibetan.
Waddell, L. A.	The Buddhism of Tibet.

For Tibetan Iconography see Section on Buddhist Art. See also the many travel books on Tibet of which the latest are :

Harrer, Heinrich	Seven Years in Tibet.
Maraini, Fosco	Secret Tibet.
Migot, André	Tibetan Marches.
Reincourt, A. de	Lost World. Tibet, Key to Asia.

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Blyth, R. H.	Zen in English Literature and Oriental Classics.
Dumoulin, H. and Sasaki Ruth,	The Development of Chinese Zen after the Sixth Patriarch.
Herrigel, Eugen	Zen in the Art of Archery.
Humphreys, Christmas	Zen Buddhism.
Nukariya, Kaiten	The Religion of the Samurai.

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McCandless, Ruth,  
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Living by Zen.  
Manual of Zen Buddhism.  
Studies in Zen.  
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Zen Buddhism and its Influence on Japanese  
Culture.  
Zen Doctrine of No Mind.  
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Zen Buddhism, A New Outline and Intro-  
duction.

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- Anesaki, M.                      Buddhist Art.
- Bhattacharyya, B.  
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- Getty, Alice  
Gordon, A. K.                      The Gods of Northern Buddhism.  
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- Hackin, J. (and other  
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Heron-Allen, E.	Gods of the Fourth World.
Humphreys, Christmas	Via Tokyo.
Le May, Reginald	Buddhist Art in Siam. The Culture of South-East Asia.
Mason, J. W. T.	The Creative East.
Nivedita and Coomaraswamy	Myths of the Hindus and Buddhists.
Pallis, Marco	Peaks and Lamas.
Pott, P. H.	Introduction to the Tibetan Collection of the National Museum of Ethnology (Leyden).
Rowland, B.	The Art and Architecture of India.
Saunders, Kenneth	A Pageant of Asia.
Suzuki, D. T.	Zen Buddhism and its Influence on Japanese Culture.
Toichiro, N.	The wall-paintings of Horyuji.
Warner, Langdon	The Enduring Art of Japan.

NOTE: All works on Chinese and Japanese Art are relevant under this heading. Those listed above are a selection of works which specially treat of Buddhist Art.

## B. 7. SMALLER SPECIALISED SUBJECTS

### (1) FICTION

Ali, Aamon	The Story of the Buddha.
Beck, Mrs. Adams	The Garden of Vision (Zen). The Life of the Buddha.
Broughton, B. L.	The Vision of Kwannon Sama.
Carus, Paul	Amitabha.
Mundy, Talbot	Om.
Payne, R.	The Lord Comes.
Yongden, Lama	Mipam (Tibet).

## (2) MEDITATION

- |                          |   |
|--------------------------|---|
| Buddhist Society, The    | Concentration and Meditation.               |
| Conze, E.                | Buddhist Meditation.                        |
| Lounsbury, Constant      | Buddhist Meditation in the Southern School. |
| Nyanaponika, The Bhikkhu | The Heart of Buddhist Meditation.           |
| Soma, The Bhikkhu        | The Way of Mindfulness.                     |

## (3) THE SANGHA

- |               |                                 |
|---------------|---------------------------------|
| Dutt, Sukumar | Early Buddhist Monachism.       |
| Hardy, Spence | Eastern Monachism.              |
| Horner, I. B. | Women under Primitive Buddhism. |

## (4) TRAVEL

For Buddhism in modern times in the countries visited the following are recommended.

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|----------------------|--|
| Brodrick, A. H.      | Little China (Annam).  |
|                      | Little Vehicle (Cambodia and Laos).  |
| Blofeld, Jolin       | The Jewel in the Lotus (China).  |
| Ellam, John E.       | Navayana: Buddhism and Modern Thought.                                     |
| Grousset, R.         | In the Footsteps of the Buddha.  |
| Hall, Fielding       | The Soul of a People (Burma).  |
| Humphreys, Christmas | The Development of Buddhism in England. New edition included in this work. |
|                      | Via Tokyo (A tour round the world).  |
| Lewis, Norman        | Golden Earth (Burma).  |
| Mannin, Ethel        | Land of the Crested Lion (Burma).  |
| Pallis, Marco        | Peaks and Lamas (Tibet).   |
| Pratt, J. B.         | The Pilgrimage of Buddhism.  |
| Riencourt, A. de     | Lost World: Tibet, Key to Asia.  |
| Saunders, Kenneth    | Buddhism in the Modern World.  |

- Valisinha, Devapriya      Buddhist Shrines in India.
- Young, E.                      The Kingdom of the Yellow Robe  
   (Siam).

(5) THE TWO SCHOOLS AND THEIR RELATION

- Dutt, N.                      Aspects of Mahayana Buddhism and  
   its Relation to Hinayana.
- Kimura, R.                      Hinayana and Mahayana and the  
   Origin of Mahayana Buddhism.

B. 8. MISCELLANEOUS

- Nyanatiloka, The Thera      Buddhist Dictionary, Manual of Bud-  
   dhist Terms and Doctrines.

SCRIPTURES      See Bibliographies attached to Analysis of the Pali  
                                 Canon and of the Mahayana Scriptures herein.

## PANSIL

### I.—THE INVOCATION

Namo tassa Bhagavato Arahato Sammā Sambuddhassa :  
(*Homage to the Blessed One, the Venerable One, the  
All-Enlightened Buddha.*)

Buddhaṃ saraṇaṃ gacchāmi :  
(*I go to the Buddha as my Refuge.*)

Dhammaṃ saraṇaṃ gacchāmi :  
(*I go to the Doctrine as my Refuge.*)

Sanghaṃ saraṇaṃ gacchāmi.  
(*I go to the Order as my Refuge.*)

Dutiyam pi Buddhaṃ saraṇaṃ gacchāmi :  
(*Again, I go to the Buddha as my Refuge.*)

Dutiyam pi Dhammaṃ saraṇaṃ gacchāmi :  
(*Again, I go to the Doctrine as my Refuge.*)

Dutiyam pi Sanghaṃ saraṇaṃ gacchāmi.  
(*Again, I go to the Order as my Refuge.*)

Tatiyam pi Buddhaṃ saraṇaṃ gacchāmi :  
(*Yet again, I go to the Buddha as my Refuge.*)

Tatiyam pi Dhammaṃ saraṇaṃ gacchāmi :  
(*Yet again, I go to the Doctrine as my Refuge.*)

Tatiyam pi Sanghaṃ saraṇaṃ gacchāmi.  
(*Yet again, I go to the Order as my Refuge.*)

## II.—THE FIVE PRECEPTS

(Panca Sīla)

Pānatipātā veramaṇi sikkhāpadaṃ samādiyāmi.  
*(I undertake the rule of training to refrain from injury to living things.)*

Adinnādānā veramaṇi sikkhāpadaṃ samādiyāmi.  
*(I undertake the rule of training to refrain from taking that which is not given.)*

Kāmesu micchācārā veramaṇi sikkhāpadaṃ samādiyāmi.  
*(I undertake the rule of training to refrain from sexual immorality.)*

Musāvādā veramaṇi sikkhāpadaṃ samādiyāmi.  
*(I undertake the rule of training to refrain from false speech.)*

Surā - meraya - majja - pamādatthānā veramaṇi sikkhāpadaṃ samādiyāmi.  
*(I undertake the rule of training to refrain from liquors which engender slothfulness.)*

## TWELVE PRINCIPLES OF BUDDHISM

(These Principles, drafted for the use of Western Buddhists, have been translated into sixteen languages and used in eighteen countries. In Japan, the seventeen major sects approved them; the late Venerable Tai Hsü approved them on behalf of millions of Chinese Buddhists; the Supreme Patriarch of Siam, after consulting the Buddhist Order approved them; responsible lay Buddhists have approved them in Burma and Ceylon. They are in process of adoption by Buddhist organisations in various European countries and in the U.S.A. They may become the common platform for a world Buddhism).

Gotama, the Buddha, was born in North India in the 7th century B.C., the son of a reigning prince. At the age of thirty, dissatisfied with luxury when life was filled with suffering, he set forth as a wanderer to seek deliverance from suffering for all mankind. After years of spiritual search he attained to self-enlightenment, and was thereafter known as the Buddha, "the All-Enlightened One." For the rest of his life he taught to all who came to him the "Middle Way" which leads to the end of suffering. After his passing his teaching was carried far and wide, until to-day nearly one-third of humanity regards the Buddha as the Guide who, having reached Deliverance, proclaims the means of reaching it to all mankind.

Buddhism to-day is divided, broadly speaking, into the Southern School (once called Hinayana) or *Theravada*, "the Teaching of the Elders," including Ceylon, Burma, Siam, Cambodia and parts of India (which is not, however, any longer a Buddhist country), and the Northern School, or *Mahayana*, which includes Tibet, South Mongolia and millions of the population of China, Korea and Japan. These



schools, completely tolerant towards each other, are the complementary aspects of one whole.

Buddhism is called the Religion of Peace because there has never been a Buddhist war, nor has any man at any time been persecuted by a Buddhist organisation for his beliefs or the expression of them. The following are some of the basic truths or principles of Buddhism :

(1) Self-salvation is for any man the immediate task. If a man lay wounded by a poisoned arrow he would not delay extraction by demanding details of the man who shot it, or the length and make of the arrow. There will be time for ever-increasing understanding of the Teaching during the treading of the Way. Meanwhile, begin now by facing life as it is, learning always by direct and personal experience.

(2) The first fact of existence is the law of change or impermanence. All that exists, from a mole to a mountain, from a thought to an empire, passes through the same cycle of existence—i.e., birth, growth, decay and death. Life alone is continuous, ever seeking self-expression in new forms. "Life is a bridge ; therefore build no house on it". Life is a process of flow, and he who clings to any form, however splendid, will suffer by resisting the flow.

(3) The law of change applies equally to the 'soul'. There is no principle in an individual which is immortal and unchanging. Only the "Namelessness," the ultimate Reality, is beyond change, and all forms of life, including man, are manifestations of this Reality. No one owns the life which flows in him any more than the electric light bulb owns the current which gives it light.

(4) The universe is the expression of law. All effects have causes, and man's soul or character is the sum total of his previous thoughts and acts. Karma, meaning action-reaction, governs all existence, and man is the sole creator of his circumstances and his reaction to them, his future condition, and his final destiny. By right thought and action he can gradually purify his inner nature, and so by self-realisation attain in time liberation from rebirth. The process covers

great periods of time, involving life after life on earth, but ultimately every form of life will reach Enlightenment.

(5) Life is one and indivisible, though its ever-changing forms are innumerable and perishable. There is, in truth, no death, though every form must die. From an understanding of life's unity arises compassion, a sense of identity with the life in other forms. Compassion is described as "the Law of laws—eternal harmony", and he who breaks this harmony of life will suffer accordingly and delay his own Enlightenment.

(6) Life being One, the interests of the part should be those of the whole. In his ignorance man thinks he can successfully strive for his own interests, and this wrongly-directed energy of selfishness produces suffering. He learns from his suffering to reduce and finally eliminate its cause. The Buddha taught four Noble Truths: (a) The omnipresence of suffering; (b) its cause, wrongly directed desire; (c) its cure, the removal of the cause; and (d) the Noble Eightfold Path of self-development which leads to the end of suffering.

(7) The Eightfold Path consists in Right (or perfect) Views or preliminary understanding, Right Aims or Motive, Right Speech, Right Acts, Right Livelihood, Right Effort, Right Concentration or mind-development, and, finally, Right *Samadhi*, leading to full Enlightenment. As Buddhism is a way of living, not merely a theory of life, the treading of this Path is essential to self-deliverance. "Cease to do evil, learn to do good, cleanse your own heart: this is the Teaching of the Buddhas".

(8) Reality is indescribable, and a God with attributes is not the final Reality. But the Buddha, a human being, became the All-Enlightened One, and the purpose of life is the attainment of Enlightenment. This state of consciousness, Nirvana, the extinction of the limitations of self-hood, is attainable on earth. All men and all other forms of life contain the potentiality of Enlightenment, and the process therefore consists in becoming what you are. "Look within: thou art Buddha."

(9) From potential to actual Enlightenment there lies the

Middle Way, the Eightfold Path "from desire to peace," a process of self-development between the "opposites," avoiding all extremes. The Buddha trod this Way to the end, and the only faith required in Buddhism is the reasonable belief that where a Guide has trodden it is worth our while to tread. The Way must be trodden by the whole man, not merely the best of him, and heart and mind must be developed equally. The Buddha was the All-Compassionate as well as the All-Enlightened One.

(10) Buddhism lays great stress on the need of inward concentration and meditation, which leads in time to the development of the inner spiritual faculties. The subjective life is as important as the daily round, and periods of quietude for inner activity are essential for a balanced life. The Buddhist should at all times be "mindful and self-possessed," refraining from mental and emotional attachment to "the passing show." This increasingly watchful attitude to circumstance, which he knows to be his own creation, helps him to keep his reaction to it always under control.

(11) The Buddha said: "Work out your own salvation with diligence." Buddhism knows no authority for truth save the intuition of the individual, and that is authority for himself alone. Each man suffers the consequences of his own acts, and learns thereby, while helping his fellow men to the same deliverance; nor will prayer to the Buddha or to any God prevent an effect from following its cause. Buddhist monks are teachers and exemplars, and in no sense intermediates between Reality and the individual. The utmost tolerance is practised towards all other religions and philosophies, for no man has the right to interfere in his neighbour's journey to the Goal.

(12) Buddhism is neither pessimistic nor "escapist", nor does it deny the existence of gods or the "soul," though it places its own meaning on these terms. It is, on the contrary, a system of thought, a religion, a spiritual science and a way of life, which is reasonable, practical and all-embracing. For over two thousand years it has satisfied the spiritual needs of

nearly one-third of mankind. It appeals to the West because it has no dogmas, satisfies the reason and the heart alike, insists on self-reliance coupled with tolerance for other points of view, embraces science, religion, philosophy, psychology, ethics and art, and points to man alone as the creator of his present life and the sole designer of his destiny.

Peace to all Beings.

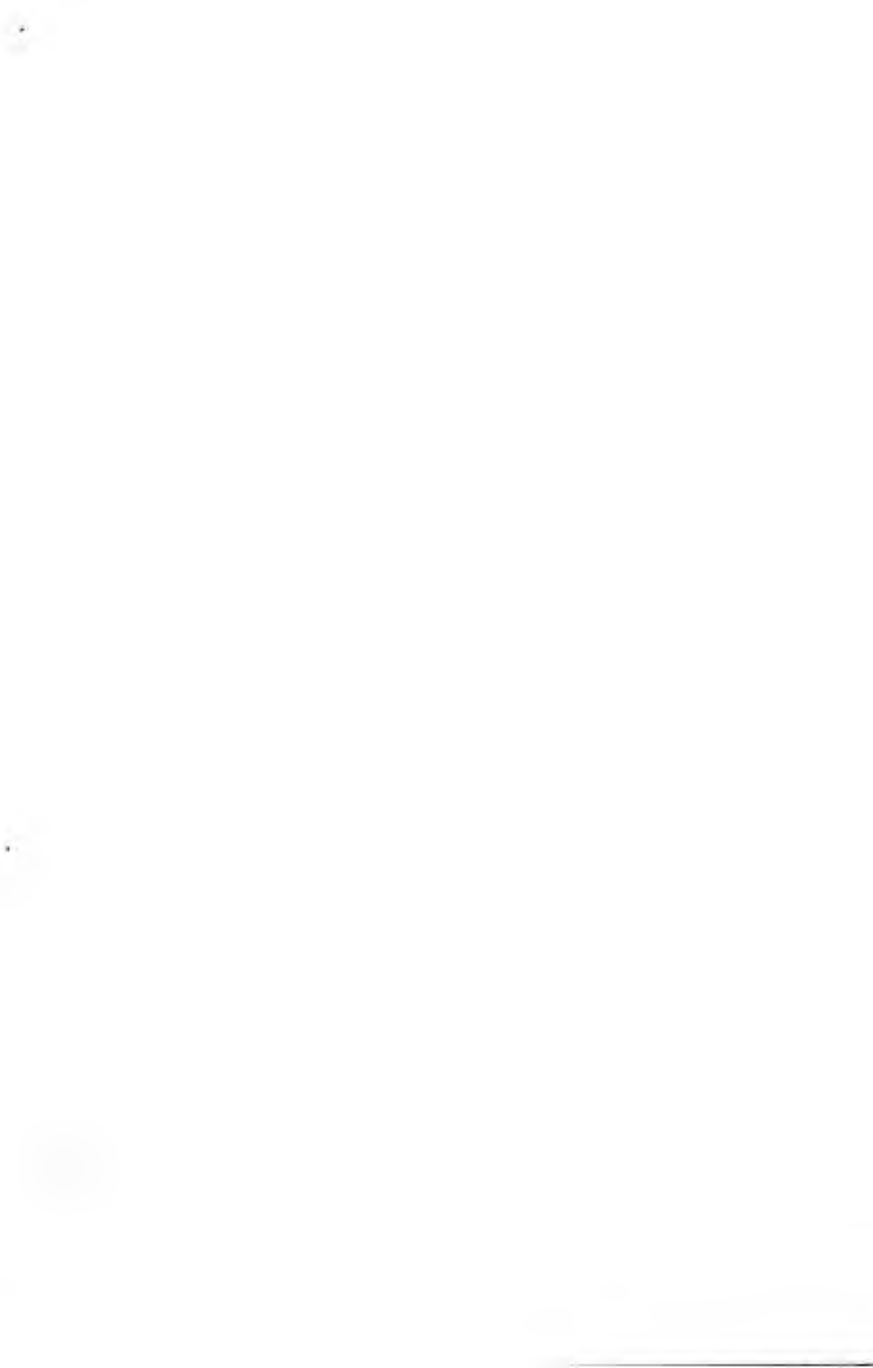


THE BUDDHIST SOCIETY  
(Founded 1924)

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| <b>OBJECT :</b>     | To publish and make known the principles of Buddhism, and to encourage the study and practice of those principles. |
| <b>MEMBERSHIP :</b> | Includes Magazine, and use of Library for those living in the British Isles.                                       |
| <b>PREMISES :</b>   | Consisting of a Library, a Shrine Room and a General Office, are open from 2 to 5.30 p.m. on week-days.            |
| <b>MEETINGS :</b>   | For particulars of all meetings, see back of current <i>Middle Way</i> .   |
| <b>LIBRARY :</b>    | 2,500 volumes on Buddhism and allied subjects.   |
| <b>MAGAZINE :</b>   | <i>The Middle Way</i> . Quarterly, beginning May: One specimen copy free.  |
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For further particulars please apply to the General Secretary.



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